The College Record

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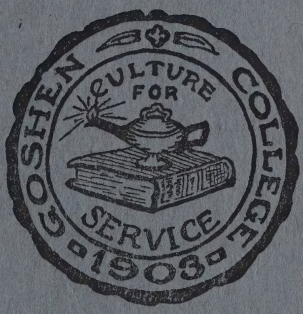

OCTOBER, 1927

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NOTICE

From the close of the last school year (June 1927) forward, students and subscribers to the College Record will no longer receive the Mennonite Quarterly Review unless they subscribe separately for the Review. The July issue of the Review can still be supplied to anyone who does not wish to miss that number and will send in his subscription indicating that it is to start with July 1927.

THE GOSHEN COLLEGE RECORD
OCTOBER NINETEEN TWENTY-SEVEN

Is Christianity Scientific?

President S. C. Yoder

There is being carried on in the world today what seems to me a needless controversy between what is called science and religion. Men who are recognized in their fields, who have made valuable contributions to their respective sciences, who through their research, investigations, and study have added greatly to the physical comfort and convenience of man, reduced his suffering and increased his happiness, steadfastly refuse to recognize or accept the supernatural and spiritual or apply the scientific method of study in these fields.

On the other hand, in many instances the Christian professor in championing his cause has assumed a premise that is no more tenable or reasonable than that of his scholarly antagonist, and has substituted tradition and dogma for doctrine to which he clings with a tenacity that is not easily moved.

We do not want the scientist to cease in his quest for truth. It is well that he continue to explore the unfathomed reaches of the deep and search the uncharted fields of air. We want him to continue his investigations through research, experimentation, and study, until the very outer borders of human possibility have been reached and all his findings laid at the feet of humanity in the name of Him who created it all. I am sure none of us would want to disassemble the present stock of accumulated knowledge and retire to medieval ways of living. No one would want to throw overboard the discoveries of medicine, chemistry, physics, mathematics, or the findings in any legitimate field of knowledge and live as people lived before those discoveries were made and adapted to the use of man—it is not that which causes the difficulty, but the inconsiderate position assumed by many materialists and rationalists who base their whole system of reasoning upon hypothetical assumptions and defend their ideas with a cock-sureness and dogmatism that is no more defensible than the position of the most dogmatic and intolerant religionist. This has given rise to the controversy which has become intensified until it is separating brethren, dividing families, overturning institutions, setting up false gods, substituting false hopes, and is causing a feeling among many people that can certainly not be called Christian.

In the distant past, men settled their questions by argument and abstract reasoning in which art they far excelled men of the present day. The philosophers of Greece have not yet been surpassed in this field. Yet in spite of their proficiency, their conclusions were often wrong and their argumentation and reasoning resulted in very little that was of real help to humanity. It was not until near the close of the sixteenth century that the policy of settling disputes by this method received its first distinct jolt. Up to this time it had been argued that a two pound ball dropped from a height would travel to the ground twice as fast as a ball weighing one pound, but when Galileo dropped two balls of different weights from the top of the leaning tower of Pisa, he proved to the world that, barring atmospheric resistance, the two bodies traveled to the ground at the same rate. This may be said to be the beginning of the Age of Modern Science. He also awakened the world to the

fact that what seems reasonable in theory may be altogether wrong in actuality. The thinking men of his day and for all time since learned that in order to be reliable all theory must be tested with the actual facts, which resulted in an age of research and experimentation. This has been driven to a point where everything that can not be taken into the laboratory and tested and tried is cast aside as being unreal and not worthwhile.

The difference between the modern and pre-modern world is not only that the former has a larger body of accumulated knowledge, but also that this knowledge has been tested by application to the affairs of men and is being used to improve the condition of the human race. It can not be said that all of it has been a blessing but much of it has. All along the way those branches of science that contribute to man's happiness and welfare are being emphasized. New departments of instruction, unknown 100 years ago or even less are being added to schools and colleges. Among these are the departments of Commerce, Sociology, Home Economics, and a long list of others, which are considered as agencies contributing to man's welfare.

The result of all this has been to produce a certain attitude of mind which has become known as the "scientific attitude". It confines man largely to the material realm where he has tangible things to work with. Professor Duncan, former fellow in Political Science at Yale says: "In this field he steps cautiously. He takes one step at a time and will not advance, until he knows where he is going. He has little confidence in the trustworthiness of his natural faculties or in the reliability of abstract thinking. He puts everything to the test and by doing this has built up a body of tested knowledge that serves as a basis of his thinking in the material realm. He is building up a body of knowledge outside of himself and is having less and less confidence in that which comes from within. He has no faith in his unaided faculties to arrive at safe conclusions except as he can test his knowledge by actual experiment. His attitude is one of doubt and refusal to accept the products of men's minds until they have been tried. He brings every institution to the laboratory of practical experience and keeps only that which can stand the laboratory test. He judges institutions by their consequences on human life and by such standards accepts the good and rejects the bad."

Everywhere people are thinking after this manner. Their business demands it. They are taught in school to do so. This manner of thinking is carried over into the field of religion by thinking people. To this attitude there can be no serious objection.

If the attitude of the modern scientist in the material realm is a wholesome one, then where lies the difficulty and what gives rise to the controversy between science and religion? Is not the realm of the spiritual a realm of reality even though it may not be comprehended with the natural faculties? Is not the field of religion open to investigation on a scientific basis? May not the reasonings of the religionist be carried into the laboratory and subjected to tests that will separate the true from the false? Is not conversion and the new birth, each an experience—a definite experience—which, though they may not be fully rationalized, are productive of certain outstanding phenomena that are just as clear and definite as those produced in the fields of chemistry or physics? If there is any doubt listen to the testimonies of Trotter, McCauley, Taylor, Judson, Carey and a score of others who have

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The New Family at Goshen

Mary Royer

From all four points of the compass, across thousands of miles of water, over hundreds of miles of prairies and mountains, we have come to make up the big Goshen College family for 1927-28. Whether preachers, teachers, or just plain learners, one purpose has brought us together—that of gaining more knowledge and "culture for service".

At present our enrollment stands at one hundred ninety eight. Within another week we hope to reach the two hundred mark, and in all probability, to go beyond it. We as old students are very glad to welcome ninety-three new members to our family—people who have never been with us at Goshen before. This is a very decided increase over the number who matriculated last year.

In the Academy there are nearly fifty students. In the College department the Freshman class is by far the largest, constituting almost one half of the college students and nearly one third of the entire student body. The Seniors have the smallest class—sixteen members, only three of whom are women. However, there are more women than men in the school as a whole. Every room but one in Kulp Hall has been taken.

The Yoders are an influential group on the campus. They claim fourteen students and three members of the faculty.

The ages of our family range from perhaps fifteen to fifty. In spite of the youth of some of us and in spite of the fact that nearly half are new students, everyone has become adjusted to Goshen life very nicely and very quickly.

Our Sunday School has grown again, and one of our professors was astounded to see that the Assembly Hall was nearly filled for Young People's Meeting the first Sunday evening. The Thursday afternoon devotional and the Wednesday evening prayer meeting have been well attended. The first meeting of the Christian Workers' Band was especially helpful. We are glad to see the new students take such an interest in the work of the Y. P. C. A. from the very beginning. And we know that they will be well repaid.

Although a common purpose has brought us together, yet by no means do we have all our ways in common. Some of us talk much and some say little. Some excel in entertaining while the rest are a good audience. Some are early risers; others prefer the night for studying. Some drive cars, others ride bicycles, and the rest walk. Some have spent much already; others have spent less; but most of us have saved little.

We are glad that we do not have a single habitual grouch in our number. We confess that we are not in exuberant spirits every moment. Sometimes we have thought longingly of home and the folks there. We have had to become accustomed to hard work at a reading room table after a summer in the kitchen or the harvest field. But after the first hard hour, we can smile again.

We are the Goshen family—nearly two hundred strong—with our different tastes and talents. Where some of us lack, others make up the deficiency. You see, it takes two and two to make four, and four is Goshen College.

THE MEN'S CHORUS

During the past school year one of the things which characterized the Men's Chorus was its abundance of vigor and desire for expression. The same spirit carried through the summer and on the second day of registration a familiar notice appeared on the bulletin board, "Men's Chorus meet at 5:00". When the meeting was called and the roll taken, it was found that thirteen of the old members could be accounted for. Remarkable as it may seem, each part had about the same number of men left. A call came for the chorus to sing at the "get acquainted" social, and several numbers used the year before were given.

The enjoyable and beneficial season the Chorus enjoyed last year caused keen competition in the tryouts this year. Numerous inquiries came to Professor Hartzler from various sources as to the requirements for making the Chorus. The stringent requirements reduced the number of applicants, but some twenty new men went "through the mill". These trials were given at various times during the day. A committee consisting of Professor Hartzler, Ezra Camp, Paul Horsch, and Tilman Smith listened as each new man displayed his wares. Then each member on the committee passed judgment as to ability to read, quality of voice, and personality. Finally, through a process of elimination, eight of the candidates were chosen tentatively, subject to displacement within the first month.

Singing a piece never seen previously, before so critical a group as the committee seemed to be, caused the knees of many to smite, and some tones were produced which could be called musical only in theory, but the following personnel was finally agreed upon:

First Tenor	Baritone
Edgar Frey	John Bender
Floyd Martin	Milton Smith
Samuel Yoder	Howard Musselman
Amasa Kauffman	John Hershberger
Ora Keiser	Ellis Hostetler
Second Tenor	**Bass**
Paul Horsch	Ezra Camp
Tilman Smith	LeRoy Hostetler
John Burkholder, Jr.	William Hallman
William Yeager	Arthur Blough
George Smith	Orrin Smucker

Cecil Bender was retained as accompanist.

The first rehearsal was held September 22 and it is planned to hold regular practice-sessions.

THE LADIES' CHORUS

The Ladies' Chorus was reorganized for the year, on September 20. Since a number of members of last year are not with us, and since the size of the chorus has been increased, more new students have had the privilege of joining. The new members are accepted tentatively and are subject to displacement within the first month. The members are:

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EDITORIAL

ON COGITATION

Did you ever stop to think? If you did you are one out of a thousand!

Men of medieval times were cautioned against the evils of thinking. "Keep yourselves," said Francis I of Austria in 1821, "to what is old for that is good. . . . . I have no need of learned men. I want faithful subjects. Be such; that is your duty." Blind, unquestioning following of tradition and autocratic law was imposed upon the common people, and anyone who thought was branded as a heretic or an outlaw. Presses were censored, education was stunted, and spies were sent about to discover questionable doctrines in sermons and public lectures. Those were the days when the thinking man had a hard time of it.

But that era is past and still we do not think. Metternich was the last strong diplomat to attempt to uphold such a foolish doctrine by law. But Metternich, who boasts that his "mind never entertained error," has died long since and we still continue to live without thinking. Our habits become crystalized and we sink into a monotonous daily routine of life without ever reserving a time to stop and think, not even five minutes a day. It is, seemingly, as much of a crime to think today as it was in the days of Francis I. The thinking man of today is quite as unpopular as he was when Metternich was Master of Europe. The man who stops to think, the man who is considerate and reasonable, the man who spends much time in meditation and contemplation receives the sneers and scorn of the multitude, and society has placed upon him her stamp of disapproval.

How many times in the past year have you taken off a day, an hour, or even a

minute to ponder over some practical problem or vital question concerning your life? How many times have you seen anyone sit and think, just think! Oh, yes, we read books and papers; we study about things that have happened long since or that are far removed from our sphere of life but how can that benefit us? Will my knowledge of the fact that King John was forced to sign the Magna Carta in 1215 help me to decide whether I should be a butcher or a theologian? How much benefit shall I receive from knowing that the radius squared times pi equals the area, if I cannot even decide the kind of meeting to attend tonight?

No wonder we have social troubles! No wonder we have labor problems to solve! No wonder people commit suicide! When a few do all the thinking for the masses is it any wonder why the masses get into all kinds of predicaments?

People have yet to learn that the greatest benefactor to community, church, and nation is the thinker. Individuals fitted with mental powers must still be taught that it is no crime to think. —"SA".

CHANGE

"The world is a scene of changes." If we do not wish to be a clog in the wheel of time we also must change. There can be no growth unless there is change; change in habits, in thoughts, and in ideals.

Just as it is sometimes necessary to change our thoughts so also is it sometimes best to change scenes. Just at this time of the year, thousands have changed scenes. They have left the good old home scenes for new strange lands. They have left kind, loving friends at home for cold and distant strangers. No, this may not have been easy or painless. But think of the effect this change of scene may have on each individual's life.

This change may make or break the individual's character; depending largely on whether or not the individual has a standard by which to judge. Meeting strangers and learning to love them should make the individual more sympathetic toward all people. Living in a strange land should broaden his mind and make him more tolerant in his views. Having himself been a stranger he should henceforth be more courteous to all other strangers.

Change, however, may be for better or for worse; it may bring progress or despair. A change without a definite purpose in view is worthless; whereas a change, if made with a worthy purpose in mind, builds character and we must remember that change, however painful, is necessary for progress. "In this world of change, nought which comes stays, and nought which goes is lost." —"RV"

RELIGIOUS

The first Devotional meeting of the new school year was held in Assembly Hall, September 15, at 4 p. m. The topic for discussion was "The Christ Life". Two phases of the subject were taken up: first, "The Life Lived with Christ", and "The Life Lived with our Fellowmen". Emphasis was placed upon the influence which our lives have upon those with whom we come in contact daily. How essential it is, then, that we have Christ living in us, so that our lives may inspire others to higher and better service.

On September 22, separate Devotional meetings were conducted. The women's meeting was in the form of an open discussion in which Bible characters, whose prayer lives had been a source of inspiration and help were discussed. The men in their devotional hour discussed ways by which their meetings may be made successful throughout the coming year.

On the morning of September 18, the student body had the privilege of hearing an inspiring sermon by Bro. Irvin Burkhart. Bro. Burkhart graduated in the class of 1926, and last year did post-graduate work in this institution. We were glad to have him and his wife with us once again, and wish them God's richest blessings in whatever they do.

An inspiring Young People's Meeting was held on the evening of September 18, when the subject "Givers and Getters" was discussed. The greatest Giver of all was God, the Heavenly Father; and His gift, Christ, His only Son.

On the evening of September 21, all the women gathered in the Reception room of Kulp Hall for their first weekly prayer meeting. The subject considered was "What We as Old Girls, Expect of the New Ones." The ideals for which the old girls had striven were pointed out. Next week we will be told "What the New Girls Expect from the Old". The weekly prayer meetings are informal gatherings, at which all cares of the day are laid aside, and each girl has the privilege of communing with God.

Bible Study

Bible Study classes are composed of small groups of students who meet weekly for the purpose of studying the Bible. They give an opportunity to each student to express his own views, and much inspiration can be received by these frank and open discussions. For classes among the women the following groups have been arranged:

Seniors and Juniors: "Psalms". Leader, Dean Oyer.
Sophomore Women: "Gospel of John". Leader, Miss Burkholder.
Freshman Women: "Quiet Talks on Prayer". Leader, Verna Graber.
Academy Boys and Girls: Leader, Professor Franck. He has the privilege of choosing his own book.

The following courses and leaders have been arranged for the men:
Seniors and Juniors: "Fundamentals". Leader, Professor Bender.
Sophomores and Freshmen: "Doctrines of Our Church". Leader, President Yoder.

—L.

THE VITAL NEW MOMENTS

She was just a common middle-aged lady who had lived with the working people. Her brother wondered how she would "fit in" his mansion. Since his wife had but recently passed away, his home needed a mistress. He could think of no one but his sister. Doubt as to her lending the necessary charm to the home entered his mind. As she had always lived with common folk he was gravely afraid she would not give the touch of refinement he desired. But, perhaps because she was his sister, he asked her to come and take charge of his home.

Much did her brother marvel at her quiet refinement. As she moved about the spacious rooms she added a subtle charm to the home. Her ease and grace in meeting and entertaining his company amazed him.

Little did he dream of the source of her gentle, refined ways. He knew not that through the years before her coming to his home she was being taught. She did not attend school; neither did she have a private tutor; nor did she read so widely—of secular literature. But she spent a few minutes daily, reading the sacred pages and trying to live each day just what she learned. As the years rolled by she became a gentle lady of singular grace and charm.

Just as her finer side was so beautifully molded by her daily devotion, anyone who follows her example will have the real man or woman developed. To sit at the Savior's feet a few minutes daily will give Him an opportunity to fill us with His Spirit and make us better men and women.

We are so prone to neglect this vital part of our education. As the days slip by and grow into weeks, and the weeks into months, let us as students of Goshen College not forget that a few minutes daily spent at our Master's feet will bring rich returns and help us grow into finer, deeper men and women.

—B

CAMPUS OPINION

What kind of articles do you wish to see in the RECORD?

Practically every publication receives criticism pro and con and the GOSHEN COLLEGE RECORD of the past has been no exception. We want you to feel that this is your paper. It is a reflection of College life and sentiment. Of what nature should such a publication be? Should it contain only articles of an inspirational and idealistic nature? Should it be a dumping ground for English Composition classes? Should it be purely a student publication or should it be controlled largely by Faculty ideas and sentiment? Should it contain articles discussing practical problems of the school which are centers of interest throughout the College community? Do you wish to see Campus Opinion continue? Do you have any new departments to suggest?

The GOSHEN COLLEGE RECORD is a monthly paper edited by College students; therefore it should contain articles written by students. Members of the Faculty should not be regular contributors to the paper.

The RECORD should not be a dumping place for the English Composition classes. Different departments of the College should have equal recognition. The articles should not only be inspirational and idealistic, but also those which portray the College spirit.

The RECORD at College takes the place of the newspapers in our home communities. We like to read articles of interest about the home community; just so the articles in the RECORD should deal somewhat with the problems of the College community.

"Campus Opinion" is a very good place to express our own ideas about different campus problems or questions. Our ideas are not all the same concerning various questions. In this department we can compare our ideas and may more nearly arrive at the truth of the matter. —W. S. Welty.

* * *

"What should I like to see in the GOSHEN COLLEGE RECORD?" Before answering let me say that this is not a criticism but rather a statement of opinion. No doubt the Record has received criticism both for and against in the past. But wherever there is growth and change, criticism of some sort is to be expected. And this is just what I should like to see in the RECORD; growth in every respect, and progress, not a changing for the mere sake of variety alone but for the substitution of something better.

I may not be able to state in exact terms what type of article I should like to see appear, but several characteristics should be present. (1.) Articles should arouse interest. The distributing of each issue should not be a cog in the month's routine; its examination should be more than a glance. Let each issue be alive and up-to-the-minute. (2.) Articles should be of various types. Inspirational and idealistic articles have their place. But real student thinking and action needs also

to be discussed. With these could appear articles of different interest as expressed in the departments of our curriculum. (3.) The RECORD should function as more than a newspaper. It should inspire thinking as well as provoke a pleasant recollection of past events. Why should not the RECORD help to mould student sentiment?

"The RECORD is a reflection of student life and sentiment", a publication of and for students, primarily. Secondarily it is a herald of this life and sentiment to friends and constituents outside of the institution. As such I believe a discussion of these elements is in its proper place, remembering of course that school life is more than a large question-mark, more than problems and arguments, and that student sentiment does not limit itself to these things.

Campus Opinion I regard as a worthwhile department and is, I believe, a genuine expression of student thought. Perhaps here questions are discussed more frankly and honestly than is usual but unless these questions center about controversial subjects whose discussion can do nothing toward their solution, I can see only good forthcoming. I realize, Mr. Editor, that here you have a task, for, the question for discussion cannot be wholly one-sided nor can it be of only passive interest. Few care about the relative merits of, say, the study of History and that of Modern Languages, but we are concerned with the inauguration of the point system in student activities. Yes, I should like to see Campus Opinion continued.

I can see no harm in the moderate use of student themes, perhaps under the caption, "The Best Theme of the Month". As a member of the Audubon Society I may be unduly interested in its activities, but I think a short department dealing with natural history would be interesting. I believe the Audubon Society would be willing to furnish this material. —Howard Y. Musselman.

* * *

To my mind the GOSHEN COLLEGE RECORD should be a paper wherein the life of Goshen College is portrayed. What do we mean by the life of Goshen College? Yes, it is true, there is plenty of life shown by the students. But the question remains, are we really living? Are we living a well-balanced and rounded out life? This should be our ideal: Developing characters that will stand the tests of life should be foremost in our mind. If we set our goal toward this ideal naturally the fruits of our achievements will be manifest in all points that go to make up great characters.

I would say, then, that the COLLEGE RECORD should contain articles on all the worth-while things that make up our College life. The spiritual element should be reflected as nearly as possible. The various religious meetings and organizations, in which present day church problems are discussed, the standards of the Mennonite Church upheld, the missionary spirit encouraged, and our Christian experience deepened, are surely sources from which worth-while material can be gathered for publication in the RECORD. The religious section should demand a prominent space and should be one of the avenues through which we show our zeal and interest in God's work.

The educational or cultural should receive an important place in the RECORD. All the subjects in the curriculum should be on an equal basis as to their importance. Various discoveries and specially striking class discussions and problems are of interest to all readers of the RECORD. Often, minor occurrences in class discussions

have a striking bit of humor in them, and if related they make an interesting and beneficial article.

Social life at Goshen College is of the highest type. Our Literary Societies should give more detailed accounts of their work and meetings. The College News section should contain many of the happenings that occur on the campus and every student should be given equal publicity, rather than devoting the entire section to several particular groups. Everyone is interested in this section. Why not enlarge it? From time to time articles advocating high ideals and social standards should be published and in this way help to maintain our high social standards.

Athletics is a vital part of any school community. This, the RECORD can not afford to overlook. Through our athletics we become better acquainted, develop friendly rivalry and enthusiasm which goes to make up our College spirit. Our basket ball games and other sports should be written in a more detailed and lively manner. Speaking from the viewpoint of a Freshman, I would say in summing it all up that the COLLEGE RECORD should be a publication in which every interest of College life is promoted. —S. Brunk.

* * *

There are many types of college student publications. In many of the smaller colleges, the student news-sheet has displaced all others. In some few the older type of news and literary journal combined, such as the GOSHEN COLLEGE RECORD, still continues to function. In still others, usually in the larger school, a purely literary magazine is maintained in addition to the news-organ. In many of the larger universities a comic monthly appears.

It is evident that the small student body at Goshen eliminates the possibility of more than one student publication. In case news only is desired it might be well to consider the possibility of changing the character of the RECORD altogether and making it a news journal. In that event a bi-weekly four-page issue would probably be the best solution, from the point of view of finances, amount of material, news interest, etc. If there is much sentiment among student body and Faculty for this type of publication I believe it should be seriously considered. The present departments could be continued, with the possible exception that the leading literary articles would need to be omitted. However, such departments as Campus Opinion, Editorial, etc., could be continued just as well in this type of journal as in the present type.

My personal preference would be that the RECORD be chiefly a school-organ, reflecting accurately the school life and activities, the spirit of its program, the current happenings, and at the same time constituting a medium of expression in which Faculty as well as students, individuals and organizations may present pertinent messages, problems, discussions, appeals, and in which also the constituency might have opportunity for expression to the student body and Faculty.

It is a waste of type, money and time, hastily to gather together from Faculty members, or students, themes written for the various courses, or for English Composition, simply to fill space. The RECORD should not be an embalming institution to preserve for all time material of indifference to the larger body of readers.

Why not, RECORD Staff? Why not consider the possibility of a four-page, bi-weekly news-journal type of publication instead of the present monthly general-purpose magazine?

As for new departments—how about a Constituents Column with solicited articles from non-school people, from our friends throughout the Church, and our enemies for that matter? And how about a President's Corner, where the President could have an opportunity for a monthly chat? Or an Officials' Corner? Campus Opinion should be continued only in case the Staff feels there is real need and response for the department. It should not be continued as a novelty.

—H. S. Bender.

The RECORD is a source of interest to all College students. It keeps us better acquainted with the happenings of our College.

Every magazine has its highest points of interest. After inquiring among the women, I found that they usually turn to the Literary Notes, College Life or Campus Opinion first. If the College Life, or Literary Notes were omitted the Record would lose much of its attraction. I can also say that "Campus Opinion" has grown to be such a part of the RECORD in this short time that most of the readers would be disappointed if it should be discontinued. This section not only acquaints us with the thoughts of our fellow students, but awakens within us all, new ideas.

We can make the RECORD more interesting by occasionally giving a surprise in the form of an extra feature. There is no way here in College of learning the progress of other departments beside those in which we work. In each department unusual work is done. Would there not be a place in our RECORD for interesting items of this nature? If some unusual species are found in Biological Science or some unusual compound in Physical Science, can these not be printed? In the English department, a theme is occasionally found that deserves recognition. I think that these should be presented to the student body. Why keep achievements a secret? I do not think the RECORD is a dumping ground for the English department or any other, but surely the best work would make the students proud of their College, and encourage others to work.

I like to see editorials varied. It is more interesting if every number does not deal strictly with subjects intended to be idealistic and inspirational. A little humorous or dramatic story, occasionally, may react in the same way and be used to a great advantage.

It is always interesting to read articles written by students. We like to study their abilities. The work of the student cannot be such high literary quality as that of the instructors but we do not expect that. We should have articles written and supervised by instructors to help maintain a higher literary standard but good articles written by students are encouraging because we can see their progress. While the achievemnts of our professors may be our goal yet the goal may be out of sight. Therefore we need to watch the achievements of our students along the way. Perhaps they will serve as lighthouses and help us reach our goal. We do need articles written by instructors, and more articles written by students which would probably be a partial reflection of the instructor's work. —Ada Lapp.

MENNONITE HISTORICAL SOCIETY NOTES

H. S. Bender

In view of the fact that the Society has not yet organized for the new year and that, therefore, the new work is not yet planned, there is little of the regular work to report.

Nevertheless there have been a very large number of accessions to the Historical Library, a brief report of which may be of interest to some of the readers of the RECORD. As the result of a tour by the president of the society through the east in search of material, as well as through unsolicited gifts, the total number of volumes in the library has been practically doubled. About four hundred new volumes were added, and a considerable number of almanacs, old papers, documents, deeds, etc. The sources of these additions are to be found all the way from Indiana to eastern Pennsylvania, and the cooperation of many friends was necessary. The Society is indeed grateful for the contributions, and desires herewith to thank heartily everyone who has contributed to the library, or to the gathering of the books. A more complete list of books and donors will be published in a later issue.

Books were secured from the following Mennonite communities: Columbiana County, Ohio; Somerset County, Pennsylvania; Johnstown District, Pennsylvania; Washington County, Maryland; Lancaster County, Pennsylvania; the Amish Mennonite District in Lancaster County (John S. Mast's District near Elverson); the Bucks and Montgomery County District, Pennsylvania; the Sonnenberg District in Wayne County, Ohio. However the search in these districts was by no means complete and in some places only a very few individuals were seen. There is no doubt that there are many more hundred volumes awaiting the collector of old books and it is to be hoped that all those of any value will eventually find their way into one of the libraries of the Church. As was stated above, a more complete report will appear in a later issue of the RECORD, together with a fuller statement from the president of the Society.

(*Continued from Page 4*)

FIRST SOPRANO
Louella Eash
Dorothy Smith
Pauline Herr
Irene Slagel
Lydia Hershberger

SECOND SOPRANO
Esther Leininger
Fyrne Miller
Naomi Camp
Louella Yoder
Louella Hostetler
Hilda Byler

FIRST ALTO
Verna Graber
Adelia Hostetler
Mary Royer
Elmira Schertz
Ardis Ebersole

SECOND ALTO
Florence Bender
Lois Lapp
Alta Brenneman
Elizabeth Burkholder
Dorcas Yoder
Ruth Heatwole
Bertha Nohejl

The new officers of the organization are: President, Verna Graber; secretary-treasurer, Dorothy Smith; custodian, Fyrne Miller; director, B. F. Hartzler; assistant director, Beulah Smith.

(*Continued from Page 2*)

witnessed transformations of character as striking as any transformation of materials in the laboratory of the chemist. Are there not certain laws in the field of the Christian religion which, if conscientiously followed and applied, are as definite in their results as the law of falling bodies or other laws in physics, chemistry, and other sciences? It seems to me that the cause for the present controversy is at least in part due to the fact that the scientist often refuses to recognize anything that lacks tangibility. In the material realm he follows the methods of Galileo and Newton while in the spiritual he places ideas and untested thought above that which has been tested in the laboratory of human experience for ages. Or he will cast all thought on the subject aside, because it does not agree with some hypothesis upon which he has built his whole system of thought.

Is the Christian Attitude Scientific?

The question that confronts us then is whether the Christian's attitude is scientific. Does he have any foundation for his faith except abstract theories? Has he formulas which he may apply in finding solutions for his problems? Does the application of his formulas produce results? May the claims he makes be subjected to the searching scrutiny of the laboratory and may the results be comprehended by the interested or disinterested observer? If the above are true then there is no reason why Christianity should be discredited and held as a left-over of a Pagan age or why its adherents should be classified as pathological subjects and their experiences as halucinations.

In checking up on the foregoing propositions we find that the Christian has a basis for all his hopes and a reason for all his claims. The scientifically inclined mind will find in this field a fruitful study promising great rewards which may be specifically and definitely determined.

The Christian need have no fear of having his religion put to the test. He rather agrees that it should be tested. Let men try the Word of God by actual experimentation and research and they will in all probability get the same results as did a noted writer who in his early years had little faith in Christianity and was practically an agnostic. Upon being asked to write a Life of Christ for a friend, he, with a scientific attitude toward all his work, went to Palestine to study the Scripture in its native environment. He walked over the sacred hills where Jesus had walked, sat on the shores of the sea where our Lord sat, saw the life with which he had mingled, and from which he had drawn his parables and symbolism. He tested the gospel narratives by what he saw and heard and in conclusion adoringly accepted the Lord as his own Saviour. No, we Christians do not object to having our faith, our Bible or our religion put to the test; but we do insist that its claims, its laws, and its rules be given the same consideration accorded the sciences in other fields of learning.

(To be continued.)

OUR LITERARY SOCIETIES

AVON

Avon! How much that word means to the group of Goshen College girls who have the pleasure of being members of this Literary Society. As we met for the first time this fall we thought of our Avon sisters who years ago helped form the ideals and traditions which have been handed down to us. We remembered, too, the girls who were with us in past years but are now absent from our regular meetings.

We who are here mean to keep the high Avon ideals. These aims were emphasized by our president in her inaugural address. Especially did she insist that we keep our motto constantly before us—"Esse Quam Videre". We feel that as a society of Christian young women our influence should be felt in the circle we touch. If we succeed in living our motto we do not doubt that this influence will harmonize with the ideals of Goshen College.

The officers elected last spring have taken charge of the work of the society and have a working plan for a larger and more nearly ideal Avon Literary Society.

AURORA

The Aurora Literary Society presented its first weekly program, September 19. A piano duet by Cecil K. Bender and Howard Musselman; an inaugural address by our new president, Ralph Fisher; an address, "My Western Trip", by Samuel Yoder; a quartet arranged by E. J. Camp; and a discussion of the "Essentials of Good Literary Work", by Ralph M. Holdeman constituted the program.

Nine Auroras took degrees at Goshen College last year. Twelve of last year's members are with us again and three former Auroras, R. R. Smucker, Silas Smucker and Mark Hertzler, have returned to us this year.

Jonathan Yoder, our treasurer last year, is now a member of the Goshen College Faculty.

Tillman Erb is teaching and coaching in Swink High School, Swink, Colorado.

Wallace Miller is doing graduate work in University of Iowa.

Maurice Yoder is a member of the Hesston College Faculty.

Milton Vogt will sail for India October 19, to devote his life to missionary activities.

If the Aurora Literary Society can do no more than continue to develop such individuals as these, it will have done a very worthwhile piece of work at Goshen College. We're for the biggest and best Aurora year ever.

ADELPHIAN

The first regular meeting of the Adelphian Literary Society held September 20, was called to order by the ex-president. Tilman Smith, our new president, gave the inaugural address on the subject, "True Friendship". A quartet, arranged by Willard Smith, sang two numbers. Ralph Myers gave his "experiences" of ten years abroad and his findings when he returned home. Ellis Zook, a former student of Goshen College and an active member of the Adelphian Literary Society, next addressed us. He chose for his subject "Complex Simplified Digging". Mr.

Zook believes in each man doing his part in this world and upholds the old motto, "Learn to Do by Doing". A reading by Paul Horsch produced many a hearty laugh. Another former student, Lotus Slabaugh, present at our meeting, believes that the Adelphian Society is succeeding in its aim of making each year a bigger and better year than the last. The last number on the program was the Adelphian song, sung by the Society. Several new students were present. We appreciated having them with us and sincerely hope that they will join us and become a part of the Adelphian Society.

VESPERIAN

"Sportsmanship"—this was the title of the inaugural address delivered by our newly elected president, Ruth V. Yoder, at the first meeting of the Vesperians on September 19. She made very plain the true meaning of sportsmanship and urged that the Vesperians retain and live out the spirit of good sportsmanship among their fellow students. An impromptu program followed. Each member present was called upon to tell how she had spent her summer vacation. Ada Lapp was given the first surprise when she was asked to tell her experiences as head cook at Winona Lake. Lois Lapp and Mabel Roth gave some experiences of their work at the same place. Esther Leininger gave us an idea of what summer school is like when she related her experiences in summer school in Goshen. "Clerking in a General Store" was discussed by Esther Roth. We were glad to have an ex-Vesperian, Mrs. Florence Slabaugh, gave us a very interesting talk on "Life in Philadelphia as the Wife of a Medical Student". Two of our members—Leahbelle Smucker and Miss Frey—told about their summer vacation on the farm. Pearl Detweiler, Ruth Miller and Martha Yoder related some interesting experiences of their work in private homes. Their talks reminded us that children say and do amusing things sometimes. Verna Graber talked to us on the subject, "The Superiority of Iowa". Mary Martin gave a brief synopsis of her trip through eastern United States and Canada. In our imagination we traveled with her to General Conference, Watkin's Glen and Niagara Falls. Arline Yoder told us what she did after leaving Goshen College last Christmas. In conclusion, Mary Royer described a cabin in the mountains of Pennsylvania near Belleville, where she spent one week of her summer vacation.

Following are the officers for the first semester: President, Ruth V. Yoder; vice president, Lois Lapp; secretary, Hazel Stauffer; treasurer, Ada Lapp; critic, Mary Royer; usher, Leahbelle Smucker; and attorney, Pearl Detweiler.

HOMERIAN

The Homerian Literary Society was called to order by the new president, Monday, September 19, after which a business meeting was held.

At the last meeting in June new officers were elected to serve for the first four weeks of the new semester. The result of the election was as follows: President, Mildred Weldy; vice president, Mark Roth; secretary, Mary Widmer; treasurer, Edgar Frey; attorney, Bertha Nohejl; usher, Ruby Yontz.

We are looking forward to a full year. Besides our old members, we already have twelve new ones and are expecting more.

ALUMNI

C. Edward Bender, '01, formerly instructor in the high school in Akron, Ohio, is now superintendent of schools at Cadiz, Ohio.

A. J. Regier, '08, president of Freeman College, Freeman, South Dakota, until June 1927, has accepted a position as head of the department of educaton in Bethel College, Newton, Kansas.

Charles E. Reed, '12, received his Bachelor of Arts degree from Baker University, Baldwin, Kansas, in the spring of 1927. Mr. Reed is now pastor of a circuit of Methodist churches near Jamestown, Kansas.

L. D. Hershberger, '15, is this year beginning his second year as principal of the high school in Manawa, Wisconsin.

A. J. Eby, '15, a certified public accountant in Pennsylvania and in Indiana, is located in Harrisburg, Pennsylvania, where he is in active work as an accountant. Mr. Eby is also Educational Director of Beckley College, an institution which prepares teachers of commercial branches for the high schools of Pennsylvania. His home address is 1848 Mulberry Street, Harrisburg.

J. C. Meyer, '16, professor of history in Western Reserve University, Cleveland, Ohio, spent a part of the summer at work in the library at Harvard University, preparing his doctor's dissertation for publication.

Asa Hertzler, '16, has been farming near Denbigh, Virginia, for a number of years. During the summer of 1927 he studied in William and Mary College, Williamsburg, Virginia. For the present school year Mr. Hertzler has accepted an appointment as instructor in Botany in the public high school in New Port News, Virginia.

H. S. Bender, '19, is editor of the Mennonite Quarterly Review, a theological and historical journal published at Goshen College. Professor Bender spent the latter weeks of the summer in various parts of Pennsylvania and Ohio collecting old and rare books for the Mennonite Historical library, and gathering information on early American Mennonite history.

Dorsa Yoder, '23, of Shipshewana, Indiana, has been teaching sciences in Bunker Hill high school, for the past four years. He has accepted a position in the junior high schools of Ft. Wayne, Indiana, for the present school year, where he will teach Physiology.

Grace Brunk, '25, has been a student in Goshen College since completing the course in the Academy two years ago. Miss Brunk has just begun the nurse's training course in the Mennonite hospital in La Junta, Colorado.

Irvin Burkhart, '26, and Gladys Loucks, '25, were married in Scottdale, Pennsylvania, August 16, 1927. They plan to live in Louisville, Kentucky, for probably two years, where Mr. Burkhart will attend the Baptist Theological Seminary located there.

William Swartzendruber, '27, and Arlene Eigsti, ex-'28, were quietly married at the bride's home in Goshen, Indiana, on Sept. 4, 1927. They are living in Goshen.

Milton Vogt, '27, was married to Esther Culp, Hesston College '27, of Cheraw, Colorado, on July 24, 1927. Mr. Vogt was ordained to the Mennonite ministry during the summer. He and his wife have been appointed as missionaries to India. They hope to sail some time in October.

J. E. Weaver, '14, who resigned from the faculty of the Goshen High School two years ago, on account of ill health, has again accepted an appointment as instructor of commercial branches in the local high school.

College News

Ferne Headings, Pearl Detweiler, Luella Yoder, Leahbelle and Chauncey Smucker, all of West Liberty, Ohio, were dinner guests at the home of Silvanus Yoder, Sunday, Sept. 25.

Pauline Herr and Hazel Stauffer, both of Pennsylvania, were dinner guests at the home of Dean Oyer, Sunday, Sept. 25.

Esther Good, Ruth Heatwole, and Alta Brenneman spent Sunday, Sept. 25, in Elkhart at the home of Ardis Ebersole.

Mary Wenger, returned missionary from India, arrived at Kulp Hall Friday evening. She will take her Junior year at the College and make her home at Kulp Hall.

Juanita Deffenbaugh, of Masontown, Pa., and Clara Schertz, of Iowa, spent Sunday in the home of Jesse Smucker.

Arline Yoder, of West Liberty, Ohio, suffered a slight attack of appendicitis Sept. 26-28.

Mary Swartzendruber, of Kalona, Iowa, a new student in the Academy department, arrived Tuesday, Sept. 27.

Hilda Byler, of La Tour, Mo., and Adelia Hostetler, of Nampa, Idaho, attended church services at the Clinton Frame church Sunday morning, Sept. 25, and were dinner guests at the Lynn Pletcher home.

Hettie Brenneman, Barbara Hershberger, Velma Hershberger, Alice Aeby, and Matilda Lambright accompanied Emily Kauffman to the Forks Literary at the home of Earl Bontrager, Friday evening, Sept. 23.

Dorcas Yoder, Mary Royer, Esther Brenneman, and Frances Loucks were guests at the marriage of Lydia Ann Stemen to Guy Smucker, Sunday, Sept. 25, at the Eighth Street Mennonite church.

Milton Smith, Marion Schertz, Ruth Heatwole and Frances Loucks were the guests at a dinner party in honor of the Martin twins'—L. J. and F. S.—twenty-first birthday, Sept. 24.

A reunion of the Hostetler students of Goshen Colege was held Saturday at College Point. Ohio and Idaho were represented.

Katherine Gerig was a dinner guest at the home of her uncle and aunt, Mr. and Mrs. Daniel Gerig, of Goshen.

Nora Leinbach, of Columbiana, Ohio, spent Sunday, Sept. 25, in the country with relatives.

Mr. and Mrs. Edwin Yoder and family of Topeka, Indiana, made a short call at Kulp Hall on Monday evening, Sept. 26.

The past summer has seen several weddings of present or former students. as follows, in addition to those mentioned in the Alumni column: Warren Long, College Junior, was married on June 22 to Edna Miller, also a College student, by Dean Oyer; Walter Roupp, College Sophomore last year, was married June 16 to Bertha Shantz, graduate of the Academy in '26, by Paul Erb, summer school instructor here; John Raber. short term student in '25, was married to Myrtle Thompson of Elkhart, Indiana.

Milton Brunk underwent on operation Sept. 23 for the removal of his tonsils.

There are several married couples attending College this year, either "halfly" or wholly:

Mr. and Mrs. Arthur Blough. (½)
Mr. and Mrs. Frank Raber. (½)
Mr. and Mrs. Warren Long. (1)
Mr. and Mrs. Edgar Frey. (1)
Mr. and Mrs. Dale Bixler. (½)

President Yoder delivered the term address Sept. 19, on "Is Christianity Scientific?", the text of which appears elsewhere in this issue.

Class elections for the College resulted as follows: Seniors, president, Ezra Camp; vice president, Samuel Yoder; secretary, Wilma Welty; treasurer, Chauncey Smucber.

Juniors: President, F. S. Martin; vice president, Esther Leininger; secretary, Ralph Myers; treasurer, LeRoy

Hostetler.

Sophomores: President, Forrest Kanagy; vice president, Earl Byler; secretary, Ada Lapp, and treasurer, Dorcas Yoder.

Freshmen: President, Abram Hallman; vice president, Russell Kauffman; secretary, Rachel Weaver; treasurer, Dorcas Yoder.

At the time the copy for this issue was prepared, the enrollment stood at two hundred one, with prospects for more.

Charles Fricke, '27, stopped on the campus Sept. 24 for a brief visit with old friends before leaving for Princeton Theological Seminary to continue his studies.

This year's Freshman class of 70 represents the largest class of bona fide Freshmen ever enrolled in the institution. One year the number classified as Freshmen exceeded this year's number, but included a large number of Normal students, who are not included in the present enrollment, the department having been discontinued last year.

ATHLETIC

The baseball spirit is now the most noticeable of any athletic activity on the campus. The Freshmen, having a large number of men in their class, several of whom have had some former experience in baseball, felt themselves capable of running over the rest of us. With Dwight Roth pitching they met the "World" in a baseball game Tuesday evening, September 20. The game was rather wild because of the cold weather and because of the little practice that both teams had. The Freshmen did some hard hitting at times, but T. Smith, pitching for the "World" did not allow them to bunch enough hits for a win. The game ended five to four in favor of the upper-classmen.

The Freshmen not being satisfied with that, again came at the "World" on Friday evening, September 23. This game was somewhat of a track meet for the non-Freshies in the last two innings. The "World" started with a comfortable lead and continued from the first to batter the ball unmercifully, as it was delivered from the Freshman hurler. The Freshmen were decidedly walloped in five innings, the score at the end of the fifth inning standing ten to four with the Freshmen on the short end.

* * *

The physical educaton classes are now getting well under way. The men's class was put through some gymnastic work Friday afternoon, September 23. Later in the year basket ball practice will be a part of this work. Because of conflicts, the class has been divided into sections, the one meeting Tuesday and Friday at two o'clock and the other at three. This course is required of all College Freshmen and Sophomore men and is open to upperclassmen. —B.

NEW STUDENTS WHO MATRICULATED 1927.

1. Umble, B. Frank ---------- Goshen, Indiana
2. Roth, Dwight ---------- Goshen, Indiana
3. Deffenbaugh, Juanita ---------- Masontown, Pa.
4. Smith, George Burkhart ---------- Elida, Ohio
5. Roth, Isaac ---------- Goshen, Indiana
6. Miller, Stanley ---------- Elkhart, Indiana
7. Ebersole, Ardis ---------- Elkhart, Indiana
8. Loucks, Frances ---------- Scottdale, Pa.
9. Price, Gerard ---------- Elgin, Illinois
10. Raber, Franklin ---------- Aurora, Ohio
11. Yoder, Luella ---------- Bellefontaine, Ohio
12. Headings, Fern ---------- Bellefontaine, Ohio
13. Nafziger, Fannie ---------- Hopedale, Illinois
14. Schertz, Clara ---------- Bradford, Illinois
15. Zook, Herbert ---------- Goshen, Indiana
16. Brenneman, Alta ---------- Wellman, Iowa
17. Hershey, Phoebe ---------- Palmyra, Mo.
18. Kauffman, Lee Roy ---------- West Liberty, Ohio
19. Aeby, Alice ---------- Kalona, Iowa
20. Hershberger, Zelma ---------- Kalona, Iowa
21. Getz, Matilda ---------- Goshen, Indiana
22. Hostetler, Wilbur ---------- Middlebury, Indiana
23. Brenneman, Esther ---------- Elida, Ohio
24. Blough, Nora ---------- Holsopple, Pa.
25. Weaver, Anna ---------- Goshen, Indiana
26. Moore, Floyd ---------- Lancaster, Pa.
27. Judson, Jane Vera ---------- Bristol, Indiana
28. Good, Virgil ---------- Logan, Ohio
29. Naffziger, Clarence ---------- Goshen, Indiana
30. Yeager, William ---------- Goshen, Indiana
31. Cook, Cleo ---------- South English, Iowa
32. Byler, Mary Hilda ---------- La Tour, Missouri
33. Stalter, Nora ---------- Flanagan, Illinois
34. Smucker, Mark ---------- Tiskilwa, Illinois
35. Hershberger, John ---------- Grantsville, Maryland
36. Brunk, Nieman ---------- Goshen, Indiana
37. Hostetler, Luella ---------- Bellefontaine, Ohio
38. Blough, George ---------- Goshen, Indiana
39. Kauffman, Russell ---------- Dhamtari, C. P., India
40. Sinclair, Ethel ---------- Exeland, Wisconsin
41. Hostetler, Adelia ---------- Nampa, Idaho
42. Zook, Barbara ---------- Goshen, Indiana
43. Zimmerly, Orpha ---------- Orrville, Ohio
44. Yoder, Helen ---------- Goshen, Indiana
45. Steiner, Icie ---------- Orrville, Ohio
46. Martin, Ivan ---------- Goshen, Indiana
47. Zimmerly, Elam John ---------- Orrville, Ohio
48. Horner, Drusilla ---------- Kokomo, Indiana
49. Leinbach, Nola ---------- North Lima, Ohio
50. Keiser, Ora ---------- Manson, Iowa
51. Yoder, Raymond ---------- Wakarusa, Indiana
52. Heatwole, Ruth ---------- La Junta, Colorado
53. Smucker, Orrin ---------- Orrville, Ohio
54. Kent, Graham ---------- Goshen, Indiana
55. Schertz, Elmira ---------- Washington, Illinois

56. Summer, Mabel ---------- Ashley, Michigan
57. Good, Esther ---------- Sterling, Illinois
58. Bixler, Elma ---------- Orrville, Ohio
59. Case, Robert ---------- Goshen, Indiana
60. Amstutz, Edna ---------- Orrville, Ohio
61. Lehman, Ted ---------- Goshen, Indiana
62. Schrock, Ruby Ellen ---------- Chief, Michigan
63. Gramley, Rozella ---------- Freeport, Michigan
64. Camp, Naomi ---------- Washington, Illinois
65. Slagel, Irene ---------- Flanagan, Illinois
66. Esch, Alice ---------- Washington, Illinois
67. Weaver, Rachel ---------- Goshen, Indiana
68. Hershberger, Dora ---------- Shipshewana, Indiana
69. Lehman, John ---------- Aurora, Ohio
70. Harper, Clarissa ---------- Goshen, Indiana
71. Herr, Pauline ---------- Lancaster, Pa.
72. Schrock, Anna Ruth ---------- Sterling, Ohio
73. Hoke, Mildred ---------- Goshen, Indiana
74. Hostetler, Ellis ---------- Dalton, Ohio
75. Smucker, Donald ---------- Tiskilwa, Illinois
76. Diephuis, William ---------- Goshen, Indiana
77. Adams, Ruby Pauline ---------- Goshen, Indiana
78. Graybill, Paul ---------- Freeport, Illinois
79. Gerber, Ross ---------- Sugar Creek, Ohio
80. Kreider, Leonard ---------- Wadsworth, Ohio
81. Gerig, Katherine ---------- Smithville, Ohio
82. Burkholder, Elizabeth ---------- Smithville, Ohio
83. Gnagy, Ruth ---------- Topeka, Indiana
84. Weaver, Titus ---------- Sugar Creek, Ohio
85. Ebersole, Allen ---------- Elkhart, Indiana
86. King, Loren ---------- West Liberty, Ohio
87. Folker, Romayne ---------- Goshen, Indiana
88. Shoots, Dorothy ---------- Bellefontaine, Ohio
89. Kennell, Raber ---------- Goshen, Indiana
90. Lewis, J. T. ---------- Covington, Kentucky
91. Burkholder, John Jr. ---------- Philadelphia, Pa.
92. Mast, Earl ---------- Millersburg, Ohio
93. Wenger, Mary ---------- Dhamtari, C. P., India

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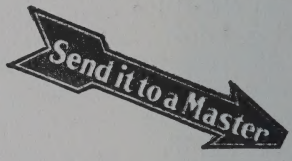

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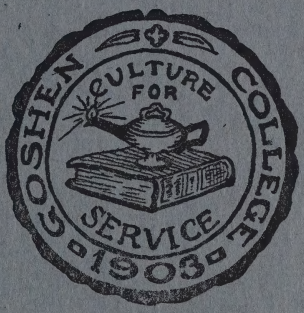

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THE GOSHEN COLLEGE RECORD
NOVEMBER NINETEEN TWENTY-SEVEN

Is Christianity Scientific?

II.

President S. C. Yoder

Does Christianity Have Any Foundation for Its Faith?

The second question raised is: "Does the Christian have any foundation for his faith?" The scientist builds up a series of arguments in favor of his theories by a study of the fossils found in the rocks, stratification of the earth, etc. He insists that his faith in the evolutionary hypothesis is substantiated by evidence gathered through experimentation and research. The Christian has an equally if not more sure foundation for his faith. He will freely admit that no one now living was present when the earth was created. He agrees that his ideas are largely a matter of faith in Biblical statements regarding this fact. He insists also that there are a thousand and one evidences in the world around him that substantiate the Scriptural theory. The Apostle Paul emphasizes the same thought in Hebrews 11:1, 2: "Now faith is a well grounded assurance of the things for which we hope, and a conviction of the reality of the things we do not see. Through faith we understand the world came intot beginning and still exists at the command of God so that what is seen does not owe its existence to that which is visible." (Weymouth Translation.)

Science will object however that the introduction of faith brings in an element which it can not recognize. If this is true then where does the evolutionist get his start? Upon what then does he base his belief in the Planetesimal or Nebular hypothesis of the earth's origin? Was he present when the chemical combination was made which he holds resulted in the production of the first life form? Did he see the earth when it first took shape? Can he tell upon what "its foundation is laid"? Was he there when the bounds of the sea were decreed and the dry earth appeared? If not, then how does he know except by faith? Perhaps he could profit by the experience of Job and his friends who "darkened counsel by words without knowledge". If the scholar can answer the questions raised, then why should the Christian be declared a fool for basing his suppositions as well as his faith on evidences and assurances which have been tried again and again?

In law it is allowable to introduce a fiction if known facts cannot be established in any other way. Every one who has studied mathematics knows that solids have three dimensions and by the use of these three, certain definite results may be obtained. But students in this field also know that the sphere of possibility is greatly enlarged by the introduction of what may be termed a fourth dimension, and that with the introduction of this dimension a much larger field opens in which specific and definite results can be obtained.

In the material universe we are able to comprehend a small part of what exists with our natural senses: hearing, seeing, taste, touch, and smell. Within a certain range our senses will receive and transmit certain impressions. Our ears record wave-lengths varying from 16 to 40,000 per second but on both margins there are

an infinite number of wave lengths that our hearing apparatus will not receive. The same is true of all our senses, which means that there is much in the material universe with which we can never become familiar. Beside this there is the spiritual realm which we can not comprehend at all through our natural senses because these things are to be spiritually discerned. Here we assert the same right to raise an added dimension, a sort of a sixth sense which we call faith, which puts us in touch with a new realm, and infinitely expands our horizon. Through this added sense we are able to calculate results just as accurate as those in the material realm.

Does the Christian Have Formulas He Can Apply in the Solution of His Problems?

To this we reply in the affirmative. Christianity has its laws, rules, and formulas but like in all other sciences they must be applied in good faith with accuracy and in detail. Let me illustrate. One algebraic formula states that the square of the sum of two numbers equals the square of the first, plus twice the product of the first and the second, plus the square of the second. But some one who has bungled his figures and arrived at a different conclusion declares that this formula is incorrect and substitutes his own. He then proceeds to solve all the problems with his self-made rule and finds that he and his algebra do not agree in results, whereupon he declares algebraic science a fake, the one who invented it a fool, those who believe in it psychopathic subjects, and all their conclusions halucinations.

Some time ago it was my privilege to sit at the feet of one of the great teachers of this country. He held that all mystic and psychic phenomena can be rationalized and explained on the basis of psychology, thereby denying everything supernatural in the world. He asserted that as far as religions are concerned they are all on the same basis and all accomplish the same results, that none of them have to do with salvation or a man's relation to God; in fact, God, he held, is nothing more than the sum total of all life in the world. Yet this same man seemed to have a high regard for Jesus. When asked what Jesus meant by saying, "I am the way, the truth, and the life and no man cometh unto the Father but by me", he admitted that it was quite difficult to know just what Jesus had in mind in this and kindred statements but denied that he had any reference to salvation or spiritual things. Assuming the attitude this man assumed we can no more hope to secure results in the spiritual than can the man who set his own rules for the solution of algebraic equations.

What then are some of the formulas prescribed by the Scriptures? Probably the first one that should be quoted is found in the Gospel of John. "He that willeth to do His will shall know of the doctrine whether it be of God." In other words he that wishes to know whether a doctrine be of God will be able to ascertain it, if he does His will. Again, "If thou wilt confess with thy mouth the Lord Jesus Christ and believe in thine heart that God raised him from the dead thou shalt be saved." And again to the believing he says, "And beside this giving all diligence add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience Godliness, and to Godliness brotherly kindness, and to brotherly kindness charity for if these things be in you and abound

(*Turn to Page* 12)

Athletic Reorganization

Milton Smith

The Athletic Association of Goshen College has, in the past, served quite a unique purpose. As the Institution grows, however, the athletic activities call for a greater and more highly organized consideration. The old association hardly proved adequate in meeting the new demands, consequently a new association was brought into existence.

The new Athletic Association consists of, not one organization for both men and women, but two distinct associations. These organizations have also taken over the work of the old tennis association, which no longer exists. Each organization has its president, vice-president, and secretary, and also controls all major and minor sports on the campus peculiar to its membership. Both organizations are subject to the policies of the general athletic program of the College and responsible to the athletic director with whom there is close co-operation.

Each association has its purchasing committee and one committee for each major sport and one committee for the minor sports. The committees are responsible for the supplying of material, upkeep and direction of their particular sport.

All students who have paid their incidental fees are members of the association and entitled to all athletic privileges. The financing of these organizations is carried on through the Faculty Committee on Athletics. Tis system offers two distinct advantages: first, there is a greater amount of capital available for equipment and improvement, and second, every student can enjoy our well organized athletic program without paying a membership fee.

With two well organized athletic associations the students at Goshen College should in the future enjoy exceptional advantages for recreation.

Debating

Six inter-class debating teams are hard at work preparing for the annual contests. Instead of the former system of faculty coaching, the Administration has decided to have all of the teams coached by the English department. Inter-class debaters register in English 209 and meet regularly for instruction and conference. All speaking members of teams except Freshmen may receive one hour's college credit for each debate, but no one is allowed more than two hours' credit in debating during his college course. Since the single coach system is an experiment in Goshen College, it is meeting with anything from skeptical indifference and open hostility to ardent championship and unreserved approval.

It must be admitted that the most enthusiastic supporters of the new system are former class-advisor coaches who uniformly found that the added burden of coaching their class teams sapped their strength, overloaded their schedule, and interfered seriously with their regular class room duties. Both the faculty and student body await the outcome with interest.

The Senior team has the same organization as last year except that John Burkholder, Jr., graduate of E. M. S., takes the place of Amasa Kauffman. Since no one cared to dispute a position on the Junior team with any member of that hitherto

undefeated group, the Juniors had no try-out. The only change in organization is C. K. Bender's election as captain. Each member of the team except the alternate has now held that position.

The Sophomore men's team is an entirely new group, members of last year's team having an already overcrowded extra-curricular schedule. Sophomore women held an enthusiastic contest for positions on the team. Competition was close and talent high-class in spite of the inability of last year's team to get into the contest on account of an over-crowded schedule.

Keenest of all was the competition in the large and enthusiastic Freshman Class. Both teams—men's and women's—appear to be of outstanding excellence and should give a satisfactory account of themselves in the approaching inter-class contests.

The dates, subjects, and teams follow:

JUNIOR-SENIOR MEN—November 25. *"Resolved,* That the McNary-Haugen Bill be enacted as a farm relief measure."

SENIORS—*Affirmative*	JUNIORS—*Negative*
E. J. Camp, *Captain*	C. K. Bender, *Captain*
Samuel Yoder	F. S. Martin
John Burkholder, Jr.	Paul Horsch
Tilman Smith, *Alternate*	L. J. Martin, *Alternate*

FRESHMAN-SOPHOMORE MEN—December 16. *"Resolved,* That the Immigration Bill of 1924 should be amended to admit Japanese on the same basis as Europeans."

FRESHMEN—*Affirmative*	SOPHOMORES—*Negative*
Niemann Brunk, *Captain*	Silas Smucker, *Captain*
Ellis Hostetler	A. N. Blough
Leonard Kreider	Wilbur Hostetler
Paul Graybill, *Alternate*	Allen Ebersole, *Alternate*

FRESHMAN-SOPHOMORE WOMEN—January 27, 1928. *"Resolved,* That the U. S. Congress should immediately guarantee the independence of the Philippines at the expiration of ten years."

SOPHOMORES—*Affirmative*	FRESHMEN—*Negative*
Dorcas Yoder, *Captain*	Ruth Heatwole, *Captain*
Mary Yoder	Rachel Weaver
Lois Lapp	Clara Schertz
Ada Lapp, *Alternate*	Barbara Zook, *Alternate*

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VOLUME 29 November, 1927 No. 2

EDITORIAL

COLORED LEAVES

The outdoors is a riot of color these days. The trees and bushes have put on their brightest and gayest leaves as though preparing for a party. The landscape is no longer somber but gay and dashing with its bright red, deep orange, and brilliant gold. It appears as though the Master Painter had dipped His brush in paint and daubed here green, there bright red, there brown, and over all a series of gold and orange tints. Whittier says the tints of autumn are like a garden, blossoming.

To the artist each wood, each tree is a beautiful picture which he longs to copy truly on canvas. The scientist looks at the tree in the light of his scientific knowledge. But the rest of us see trees, trees that have been marvelously remade by God to give us a glimpse of His magnificence. And to us that mere glimpse is simply gorgeous.

Did you ever stop to think which trees were the prettiest and brightest in color? I think you will find it is not the apple, the cherry, the pear, or those which provide us with food. One would think that the useful trees would be thus beautified and made attractive as a special reward for their usefulness and the services which they have rendered. However this is not the case; for we find the oak, the maple, the poplar, etc., are the most gaily dressed and draw all eyes to them. Isn't it strange that our dear old apple trees are only brown and drab while the brightest and most brilliantly colored leaves may be found on the poison sumac?

—"RV".

JURISPRUDENCE

One of the outstanding slogans in the political creed of Americans, as quoted in the *Federalist,* was that "ours must be a government of laws, not of men", and legislators ever since have so heartily sanctioned it that, today, we have such an enormous array of State and Federal Laws that it is impossible to make an intelligent estimate of the total number in force. Our annual output is approximately one hundred and twenty-five volumes containing no less than ten thousand statutes, with another set of volumes, almost as large, containing the judicial interpretations and court decisions. We have on our statute books today, no fewer than twenty thousand laws relating to railroads alone! Can you imagine a New York policeman going about with sixteen thousand laws in his pocket which he must enforce? Truly, ours has been a "government of laws", and if that was the ideal, no one can say we have not made a worthy effort to reach it.

But the American zeal for the making of laws is quite as famous as her inability to enforce them, so that our Civil Code and our Rogues Gallery have steadily grown side by side. Simultaneous with the growth of a body of sound, wholesome law we have developed a group of willful and deliberate outlaws. Whether the latter is a direct result of the former we cannot say, but it is very evident that something is wrong. Our legislation has not fulfilled the full purpose of its enactment and, evidently, it is the wrong method of attacking a serious evil.

This is simply another experiment which shows us that the correct way to expunge an evil is not external force and legislation. To tell a boy that cigarettes will ruin him physically, morally and financially does not always keep him from smoking them. In fact, in itself it seldom will. He smokes because the other boys do, and you can't rule it out of him! A mere intellectual recognition of evils that exist does not always bring a sincere repulsion for those evils. Our ruling power comes from within and all the external powers of the world joined together cannot change me one iota until I, myself, personally decide to change. So if you want to change a man you must study his nature and habits. You must find your way into his inmost soul; you must enter his "holy of holies". The good citizen is ruled from within and the Christian man's desires have been changed at the source. Religion is not a remodeling of external features but these are merely expressions of inward allegiance.

—"SA".

RELIGIOUS

RELIGION: WHAT IT MEANS TO ME

To me religion means a great deal. The word itself has a number of different meanings. With some the word means a fidelity and devotion to some cause. To others it means the devotion to, and worshipping of, some god, or supposedly supernatural being, as the heathen gods. To still others the work means the worshipping of the God of Christendom.

I, of course, fall in the last class, but even here the classification is not specific enough, as religion means various things in this group also. It means, to me, more than living in Christendom; more than being reared in a Christian home; more than going to church and listening to the minister; more than having my name on the church roll; more than something with which we have to do on Sunday and then forget during the week. It means the acceptance, by faith, of Jesus Christ as my personal Saviour, and the crowning of Him as Lord of my life.

This means a great deal. It means that Christ is my all in all—that He has first place in my life. All else must be secondary. But if Christ really has first place in my life, religion will not mean something merely subjective. It has its objective side, which will inevitably accompany the other. There will be that outflowing of unfathomed joy which comes from the thought of being reconciled to God, and from the desire to be of service to humanity. And it is my conviction that one cannot, in the highest sense of the term, serve humanity, unless he has first settled in his own life the great question: "What will I do with Jesus?"

To me religion means the experience of accepting Christ as my Saviour, and the living of a life of Christian service. Indeed, religion is life itself.

THE RELIGIOUS LIFE OF GOSHEN COLLEGE

What I Expect of It

By a New Student

Why speak of the religious life of our church schools? Do we need to be calling attention to the fact that they have religious life? Is it possible there might be a religious life in each of them, yet unfelt? You have heard the slogan, "What you do sounds so loudly in my ears I can not hear what you say." But do we want that to be true of Goshen College? Do you know, some have more and more severe trials when among Christian students than when among non-professors? I know of a certain person who left College because she felt she was not able to overcome the many and hard temptations which are peculiarly true in school life. That was a church school, too. We don't want that to be true of Goshen College. But we want the religious life to be such that every student will feel it; then we need not be talking about the fact that we have it.

And too, some of us are here at a sacrifice. Why? Did we want to get away from our home states? Do we have some extra cash? No; but we have come here to be blessed of the religious life of Goshen College. Now: are we going to get our worth?

The religious life of Goshen College has a real and definite part to play in her

work. If at the close of the year the students are farther from the Lord, the College has failed. If that happens, who will have caused it to fail? The Church, the administration, the parents of each student, new and old, all expect the religious life of Goshen College to be held high, so it can function as it should.

I, for one, came here expecting to find the religious life such that I could feel that the Master is among us and helping us to higher and nobler standards. My inner being has a longing for Christian fellowship, for real spiritual assistance. To satisfy that longing I came to Goshen College in preference to going to a State College. Can I get it here? As a new student does my life add to, or take from the power of the religious life of our College? Are you and I helping to make the religious life at Goshen College such that souls struggling with problems can get real help? If I do not push and hold religious standards above all else I had better go elsewhere. Let us pray for the religious life of Goshen College.

THE STUDENT VOLUNTEER BAND

"The evangelization of the world in this generation" is the motto of the Student Volunteer Band of Goshen College. This seems a stupendous task for a little band to perform—yet who will say, "It cannot be done!"

Our volunteer band this year consists of ten members. We are very fortunate in having three returned missionaries from India. We feel that their experiences in the mission field will be of great value to us, and that their deep Christian experience will inspire the rest of us to higher and nobler service. We are looking forward to a year of fellowship which we hope will enrich our Christian experience, and fit us for the tasks which confront us.

Most of our meetings so far have been business sessions during which the election of officers took place, and the course which we would follow was discussed. It has been decided that the book, "Building with India", be reviewed. We are certain that our missionary members will be of great value in the reviewing of this book. During their years of service on the mission field, they became acquainted with the problems which faced the Indian people, and we know that they will be able to give us many valuable lessons.

"Go ye into all the world and preach the Gospel", was and still is the Lord's command. If the world is to be evangelized, what does it mean? It means a personal relationship with God—a communion and fellowship with our Master. For how can we tell others about Him, if we ourselves do not know Him? How can people believe on Him, whom they do not know, and if we as Christians are bringing anything to the world that is counterfeiting Christ, how can we expect to realize our motto and the wishes of our Master?

We are glad to say that one of our members, Milton Vogt, of the band last year, has answered the call, and is now on the ocean, bound for service in India. His deep Christian experience, and his willingness to offer his services, made him a valuable member of the Volunteer Band. We shall miss him this year, but we are certain that his life on the mission field will be a life of service. May God's richest blessings go with him and his wife, is the earnest and sincere prayer of the Volunteer Band. May he be spared for years of service for the Lord, and for the extension of His Kingdom.

—L

CAMPUS OPINION

How should a debate be judged? Who should render a decision?

Debates are coming on before long. With them always comes a storm of interest, and immediately following them comes a storm of unofficial discussion. Considering the purpose of a formal debate and the effect on the listeners, how do you think they should be judged? Do you favor the single critic judge? Why? Or are you inclined to the old system of three judges? If so, should they render an immediate decision without conference?

Or maybe you have a different solution. Should the audience vote the decision? Should the written speeches be graded from the standpoint of composition and should these grades have any weight in the decision?

I am for the critic-judge system of judging a debate, without qualification.

There seems to be little question that the old three-judge system has proved both unsatisfactory and inadequate. One need but recall the meaningless "2-1" decision—the one vote for the purpose of soothing the sensibilities of the defeated team.

Is it not well to remember that debating as conducted in Goshen College is an integral part of the curriculum? Credit is given in debating, just as in the case of English and History. Has it been the practice to have a board of three judges sit over each pupil's recitation, following this with a decision for or against the student as to the merit of what he has said or produced? On the contrary, the one teacher presiding over the class—and the teacher a specialist in his field—has given such constructive criticism as he has deemed essential for the student's good. Let us make our system uniform and judge our debates as the ordinary class recitation is judged; our procedure demands it.

Of course, the critic judge must be competent just as the teacher is competent.

With this system, our debating will become something constructive; the exercise will be lifted above the level of a mere class wrangle. Each person participating will receive valuable instruction in the logical procedure of thought and in the art of swaying the human mind. —I. S. Franck.

If three judges are to render a debate decision, it seems imperative that they have a conference. Otherwise, a losing team can get no recognition for the work they do. In a conference or with a critic-judge, a two to one decision can be intelligently rendered, but otherwise it is simply a matter of chance. The present day world has not been sufficiently convinced of the value of mental telepathy to believe a conference is valueless.

Seldom does it seem wise to decide a debate by popular vote. It is not the aim of formal debating to play on the feeling of the audience.

To have debate manuscripts critised appears to be a fair way of judging content material; only the mechanics of presenting the material then engage the minds of

the judges during the debate.

I strongly favor the single critic-judge plan in judging debates. Why cannot a competent, trained critic-judge render a much more satisfactory decision than three liberally-educated, local judges? When I think of the numberless times that we submit to the decision of a single critic-judge, I wonder why we even question this method in debate judging. I need only to mention some of the commonest examples. In English composition, mathematics, notebook work in other courses, and tests in all our subjects of study, why do we not choose three college students, who are majoring in the subject, to criticise and judge our work? No, we say, that is unfair; we must have the best. The College secures a specially prepared professor —trained in the specific field in which he is to labor and we submit to his criticisms and judgments. Is it not more fair? Other examples could be cited, both in home and school life. Why, then, do we question the single critic-judge plan in debating?

—Ralph M. Holdeman.

Judging a debate is a task which requires no small amount of ability. In the first place, it requires a man who is thoroughly acquainted with the technique of debating, and who is able to appreciate the value of a point, even if it is given in a quiet conversational tone of voice without any apparent influence upon the audience. A much more difficult qualification that a debate judge must meet is open-mindedness. It is not so easy to be absolutely open-minded as the average person might think. It is quite easy for a judge, before he goes into a debate, to affirm that he will not let his personal convictions enter into the decision. I have never known a debate judge who didn't put forth an honest effort to carry this out; but, on the other hand, I know very few men who are able to evaluate the points, which are opposed to their convictions, as highly as those on the other side.

When three amateurs are used, each of them has more chance of going wrong than one professional critic-judge. By the law of chance, the second amateur will probably vote right. You will then have a balance and the decision will rest upon the third judge who is also an amateur. In comparing the committee of one professional and two amateurs with the single critic-judge, the same argument holds. The professional again has more chance of making a correct decision, than either of the other two who are on the committee with him. If one of the amateurs then votes incorrectly there will again be a balance and the burden of the decision will again rest upon the third judge who is an amateur.

The single critic-judge must be keyed to the highest degree of alertness at all stages of the debate because of the critique which he must render at the close. This is not true in the committee system where each judge casts a blank vote without reasons attached. I can remember very vividly one important debate in which one of the judges was dozing. It is quite evident that the judge did not get the full line of argument. Of course this extreme case is the exception and not the rule, but nevertheless the tendency remains. There is a tendency, in the committee system of judges, to have less feeling of responsibility, thus detracting from that constant keen alertness which must accompany the single-critic judge.

—E. J. Camp.

I am a firm believer in three judges functioning in a debate decision, rather than one critic-judge or any other system.

The three judge system insures greater satisfaction to the teams, especially to

the losing team. To lose by a decision of two to one makes the losers feel that their efforts were not all hopelessly lost, and to lose unanimously, when three judges have officiated, certainly gives the losing team more reason to believe that the decision was fair and correct, and not one sided, as they are prone to feel if they lose on one man's decision. If one mind is good, is it not logical to assert that three minds are better?

The conclusion of three judges represents a much broader viewpoint than does the conclusion of one man. Everyone is bound, by human nature, to be affected by personal opinions, likes, and dislikes, and for this reason, does it not seem more fair to call in the attitudes and viewpoints of three men in different walks of life for a decision than to allow one man to decide a matter of such importance alone?

Personal opinions, prejudices, and personal bias can not be so pronounced when three judges draw up their conclusions, as they can be when only the critic-judge is used.

Furthermore, I am in favor of the decisions of these men being offered without conference, thus affording no opportunity for anyone being influenced. Before the final decision is read I should also like to see a vote of the entire house taken on the debate argumentation. —Ruth S. Heatwole.

I favor having interclass debates judged by three judges, rather than one critic-judge. I know there are advantages in having a critic-judge, and disadvantages in having three judges; but if, when using the three judge system, the proper care is taken in selecting the judges, I think this method is the most satisfactory. If broadminded people, who are really competent in rendering a fair decision, were selected, there would not be so much danger that the decision would show partiality as with a critic-judge. The critic-judge, who is often a professor, is human and although he tries to be fair, yet many things may aid to prejudice him. For example he may be a professor of some department such as Economics, and one side may have a strong argument supporting the issue along his particular line of work. He will be likely to consider these arguments more weighty than others on which he is not informed, such as Sociology or Psychology. If there are three judges, although one may be influenced by something like this, there will be two more to counterbalance this effect. I do not believe there is likely to be as much dissatisfaction on the part of the debaters on a decision of three judges as on the decision of one critic-judge.

The judges should render their decision immediately, without conference. This way it is really a decision of three men, arrived at separately, while in conference they are apt to be nfluenced by their fellow judges.

In my opinion, the composition of written speeches should not have much effect on the decision. It is not to be an oration, and after all the big part of the debate is the way the rebuttals are handled, and these are not committed to memory, anyway. —Mary Martin.

This is a moot question to all debaters and to most of the students who have listened to debates held in the last two or three years and have attended the informal discussions that invariably follow every debate. The mere fact that there is a debatable question on which two teams are debating leaves room at once for argument, especially if the two teams are evenly matched.

We have witnessed two systems of judging in operation, namely the three judge system and the critic-judge system. In both instances a storm of discussion has followed the decision, sometimes continuing for a week after the debate. To explain or account for this reaction we might investigate what a debate and its purpose is.

Essentially a debate is a battle of skill and wits in which a conclusion is to be reached upon a certain question. If one debating team should convince 175 of 200 people that their side is right and one critic-judge should give the decision to the other team on mere technicalities and minor points; can that be called fair? Of course some will immediately say the audience was moved by emotions, prejudices, and superior oratory, but let us analyze the question still further. In the first place, what people attend debates at Goshen College? Of course, the more intelligent ones who have keen enough minds to enjoy a debate. Secondly, the students of Goshen College are selected from their various communities on a basis of intelligence and superior initiative. Thus through two processes we have a highly selected audience which hears our debates.

This system has been used with success in England although their different system of debating makes a slight difference in the success of the system. Let's consider this system seriously and at least give it a fair trial.

—C. K. Bender.

(*Continue here from Page* 2)

they make you that you be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Do These Formulas Produce Results?

No one can study the life of Saul of Tarsus but will acknowledge that somehow through some agency a radical change was wrought in this man's life. All the other apostles experienced the same thing and declared to their dying day that it was their contact with God through faith that brought this change about. The thousands on Pentecost tried the same formula with the same result. When the mathematician adds two and two he expects to get some definite result. Likewise when the man of God adds to faith virtue, and to virtue knowledge and to knowledge temperance, then patience, then godliness, then brotherly kindness, then charity, he receives as the sum total a man who is neither unfruitful nor barren in the knowledge of God. The scientist knows that in working mathematical problems the rules and laws pertaining to the field must be applied if results are desired. Neither can results in the spiritual realm be expected unless laws pertaining to that field are applied.

Then, too, some complain that the Scripture is too mystical and can not be understood. I recall in my early high sschool days I found it to be less work to commit rules to memory than to reason them out—some students are that way yet —but I soon learned whether or not I understood the rule, if I applied it faithfully I received the correct result just the same. The same is true in the spiritual. Many a man has an experience he can not rationalize or explain, but which he acquired by a faithful application of the commandments of Christian instruction and doctrine.

Can the Claims that are being Made be Subjected to the Searching Scrutiny of the Laboratory and May the Results be Comprehended by the Interested or Disinterested Observer?

Perhaps the most impartial, scholarly, and convincing testimony is that of Harold Begbie, whose first interest was psychology and not religion. He was a student of William James, a man far famed in his field. In the course of his study Mr. Begbie made a strict laboratory test of the phenomenon known as conversion. In his book *Twice Born Men* he relates without comment the facts as he found them. No one who is honest and open minded can study these cases without being impressed with the fact that a definite experience was brought about in the life of each subject. We will let Mr. Begbie tell the story as it is found in the introduction to his book.

"Whatever we may think of the phenomenon itself the fact stands clearly unassailable that by this thing called conversion, men conscientiously wrong, inferior, and unhappy became conscientiously right, superior, and happy. It produced not a change but a revolution in character. It does not alter but it creates a new personality. This phrase 'new birth' is not a rhetorical hyperbola but a fact of the physical kingdom. Men who have been irretrievably bad but under conversion have become savers of the lost tell us, with all the pathetic emphasis of their inexpressible and impenetrable discovery, that in the change which overcame them they were conscious of being born again. To them—and we can go to no other authorities—this tremendous revolution in personality signifies a new birth.

"There is no medicine, no moral treatise, no act of parliament, no invention of philanthropy which can transform a man radically bad into a man radically good. If the state burdened and shackled by its horde of outcasts and sinners would march freely and effectively to its goal, it must be at the hand of religion that relief is sought. Only religion can perform the miracle which will transform the burden into an assistance—there is nothing else, there can be nothing else. Science despairs of these people and pronounces them hopeless and incurable. Politicians find themselves at the end of their resources. Philanthropy begins to wonder whether its charity could not be turned into a more fertile field. The law speaks of the criminal classes. It is only religion that is not in despair about this mass of profitless evil dragging at the heels of progress—religion, which still believes in the miracle."

I feel that it is needless to offer testimony other than that of this young psychologist and student, who subjected with the exactness of the scientist, his subjects to the tests of the laboratory and faithfully reported his findings. No, there is no quarrel between Christianity and science. Christianity has ever been the mother of wisdom and learning. She founded schools when as yet the state had none. Her sons have ever given lavish sums to foster education. In ages past when the world was in bondage to ten thousand fears the great Master Teacher who is also the Father of our hope said, "Ye shall know the truth and the truth shall make you free," and laying hold on this hope men have risen out of slavery and sin into the pure light of Christian freedom. The Bible is not opposed to science. We find here and there on the pages of Holy Writ traces of every truth that science has ever discovered. It opens everywhere men's minds to the highest truth and drives away the darkness. Yea it ushers in the light of Him who shineth as the morning.

Constituent's Page

CHRISTIAN EDUCATION

A. I. YODER

(The first contributor to our new department is written by a Bishop in the Eastern A. M. Conference in Ohio. He was a former school teacher and is a loyal patron of our school, having three daughters at Goshen College now—Editor)

Much has been said and written on the subject of Christian Education. The writer feels that there is still something to be said, and probably will be after he has had his little say. We are especially impressed with the need of Christian education at this time, with the emphasis on the word Christian.

In order to make clear as to what I mean by Christian education, I will, in the first place, say that it is not what one is likely to get in our state-controlled schools, or others where the modern trend of education is followed. Our public, free school system was conceived and born of the Christian sentiment of our fore-fathers, and in line with its purposes it was a mighty force for the moral, spiritual, and social uplift of the people; but "How are the mighty fallen!"

Under some public pressure there is still a little spiritual and moral instruction in places, but too often the emphasis placed upon the various school activities is in order of importance: physical, social, industrial, mental, moral, and spiritual. Given that position it is a question whether it would not be better if the moral and spiritual were left out altogether.. Under such conditions we should be able to appreciate the nature of the ploblems, and work through the Christian home, the Church, and the Church schools.

Certainly nothing but a reversal of the emphasis on the order of man's needs will give us Christian education. The spiritual and moral must be reckoned as of first importance, and the others given a proper place, and if need be curbed and restricted, or they will stand in the way of the highest culture.

Another thought as to Christian education as related to our Church schools. As a Church we emphasize the obligation of "teaching them to observe all things whatsoever I have commanded you". No Christian education is complete until the persons thus taught actually practice the "all things" given us in His Word.

A business education implies that the one having completed the course has not only a knowledge of the theory and verious forms of business transactions, but that he has shown his proficiency in actual practice. The same principle holds true in other lines of education: agricultural, industrial, etc. Should we not insist upon like requirements in Christian education?

But my space s exhausted and I will close hoping we may see the need and apply ourselves to the work of practical Christian education.

—West Liberty, Ohio.

MENNONITE HISTORICAL SOCIETY NOTES

H. S. Bender

The first meeting of the year was held on the evening of Friday, October 14. J. S. Hartzler, pastor of the Mennonite church at Elkhart, who has played a prominent part in affairs in church and school for the past 45 years, addressed the Society on the theme, "Looking Back Over Seventy Years". He described conditions in the Church in the earlier days, discussing the early Amish conferences, the beginning of Sunday Schools and evangelistic work, and other phases of early activities. A part of the address was devoted to a characterization of the outstanding leaders of the Church in the Middle West of the past generation, the speaker relating numerous interesting anecdotes connected with various men. The address was both interesting and informative and was well attended.

At the close of the meeting the annual election was held (postponed from the previous meeting). The following were elected to serve for the present year: president, H. S. Bender; vice-president, Willard Smith; secretary, Silas Hertzler; treasurer, Edward Yoder; librarian, E. H. Correll. The officers constitute the executive committee in full charge of the work of the society.

Gifts to the Historical Library During the Summer

As reported in the last issue of the RECORD, a tour and search by the president of the Society during the month of August resulted in a large number of gifts of old books to the library. The total number given was about 400, a considerable number of which were pamphlets, and a portion duplicates. This is a splendid enrichment of the library. As was promised, a more complete list of donors and gifts will be given. Due to lack of space, only the gifts from Ohio will be reported in this number. Gifts from Pennsylvania and Maryland will be reported later.

I. OHIO

1. SONNENBERG DISTRICT, WAYNE COUNTY.—Through the kindness of the Bishop of this district, Cleophas N. Amstutz, several collections of books were visited, and about fifty volumes secured for the library, most of them being items which were not in the library before. Bishop Amstutz himself gave a number of books, but a very large number came from Preacher Jacob Moser. The number included several early Ohio prints, and a number of rare Swiss books.

2. COLUMBIANA COUNTY.—Through the kindness of the Bishop, A. J. Steiner, it was possible to visit a number of friends who were glad to give of their books to the library. The most valuable collection came from Rudolph Metzler, of North Lima, who gave about a dozen volumes, among the more important being: *Denner's Betrachtungen,* Hamburg, 1751; *Ausbund,* Germantown, 1767; *Gemuethsgespraech* and *Christenpflicht* of 1770, Ephrata. An exceedingly rare book, Peter Burkholder's *Eine Verhandlung ueber die aeusserlichen Wassertaufe,* printed at Harrisonburg, Va., in 1816, was given by Mrs. Susan Guy, of Columbiana. The largest collection came from the library of Jonas Cullar, who generously gave from his large collection about thirty volumes. Among other important volumes was a Schwenkfelder hymnal, printed by Saur at Germantown in 1762. Others who gave one or more volumes were A. J. Steiner, Harvey Metzler, and Henry Leinbach. Through the kindness of the Mellinger family a number of old documents and letters were loaned temporarily for copying and publication.

OUR LITERARY SOCIETIES

ADELPHIAN

Programs on "Capital Events of the Summer" have been given by the Adelphian Literary Society. The first of these was given on October 10. At this meeting F. S. Martin related stories of Lindbergh and other trans-oceanic fliers. Mr. Martin is very much interested in the subject of aviation and told us many interesting things concerning these flights. A quartet, arranged by Ora Keiser, gave us a musical number. Milton Smith then discussed the Sacco-Vanzetti case. Much trouble and excitement was caused in all parts of the world over this case, and some of it might have been avoided had Mr. Smith been permitted to broadcast his views on this subject a few months ago.

ffl On October 17, the program was continued. "The Failure of the Geneva Conference" was discussed by Edwin Herner. "A Resume of the Present Political Situation" was given by Willard Smith. "Who will be our next president?" was the big question brought before us. Mr. Smith had his own ideas but did not choose to make any definite statements at that time.

Monday, October 24, was the day set for a parliamentary law drill. Chauncey Smucker, who conducted the meeting, kept things in order and moving along rapidly and smoothly. "I move," "I amend" and "I amend the amendment" seemed to be the favorite expressions of those present. These drills are always interesting and time is up long before we were ready to adjourn.

AVONS

The Avon spirit at Goshen College is growing. The new members of our society have caught the spirit and are helping to make it a real force on our campus. The jolly way in which they accepted their initiation marked them as real Avons. After the initiation the constitution was read for the benefit of both old and new members. Our president is endeavoring to keep our society closer to the constitution than it has been in years past.

At the conclusion of the program the social committee served light refreshments. That we might become better acquainted, the committee suggested that each new Avon shake the hand of an old Avon each time they met during the following week. The suggestion was a good one and we are positive now that we are acquainted.

"Autumn Days" was the theme of our next program. Alta Brenneman read a paper on "My Personal Appreciation of Autumn". She not only described the beauties of this time of year but spoke of the sports that are most enjoyed these days. Ardis Ebersole further emphasized the beauties of autumn by reading selections of autumn poetry. No such program is quite complete without Riley's "When the Frost is on the Punkin". Edna Cook read this poem.

We took advantage of our beautiful days by having our last program on the campus. Representatives of each closs furnished this program. Alice Aeby told us what College Life means to a Freshman. Dorcas Yoder gave us a Sophomore's point of view and Irene Zook represented the Juniors. One of our Senior girls, Wilma Welty, gave us a Senior's advice. She closed by insisting that the underclassmen give to the Seniors the respect due them. From the awed expression on the faces of these girls we judge that such respect will be given.

AURORA

In our second Aurora Literary Society meeting, current topics were discussed. "The Significance of the American Legion in Paris", "The Champion", and "The Mexican Conflict" were the topics treated.

October 3, the Aurora Literary Society initiated twenty-one new members. With this splendid reinforcement, Aurora ranks should rapidly advance. Our new members include: Niemann Brunk, Sharon Brunk, John Burkholder, Jr., Ross Gerber, Abram Hallman, Wilbur Hostetler, Loren King, Ted Lehman, Earl Mast, Stanley Miller, Clarence Naffziger, Dwight Roth, Paul Slabaugh, Donald Smucker, Orrin Smucker, Frank Umble, Titus Weaver, Lester Wenger, William Yeager, Myron Yoder, and Herbert Zook. Originality still is an Aurora slogan. Masters Paul Kinzer, Ernest Smucker, and Robert Elliott, wearing blue and red crusader hats and shoulder straps, served our eats. The Auroras are greatly indebted to these eight-year-old lads for, their efficient service.

Our program October 10 consisted of a number of discussions of different phases of aviation. Howard Musselman amusingly discussed "Pioneer Aviators"; Cecil Bender spoke on "Trans-Continental and Trans-Oceanic Flights"; "Air Racing" was discussed by Silas Smucker; and LeRoy Hostetler talked on "Twenty Years of Flying".

The Aurora program of October 17, included a cornet solo, by William Yeager; a contest of biographical sketches; and a piano solo by C. K. Bender. In the contest Don Smucker gave a sketch of Edgar Allen Poe; Ross Gerber talked on Ludwig von Beethoven; Loren King reviewed the life of Thomas A. Edison; and Titus Weaver gave a sketch of the life of Samuel L. Clemens. Mr. King and Mr. Weaver tied for first.

An Eskimo program was given October 24. Niemann Brunk discussed "Ethnology of the Race"; Abram Hallman spoke on "Eskimo Social Habits"; and Herbert Zook discussed "Economic Life of the Eskimo". A quartet, arranged by John Burkholder, Jr., rendered two selections.

Auroras! "Forward"!

VESPERIANS

September 26—what an important date that was for the Vesperian Literary Society! A conjoint meeting was held with our sister society, the Avon, for the benefit of the new students. The musical and literary talents of each society were exhibited in the program given. Following this, enthusiastic solicitation began. Twenty-six new members were added to the society.

On October 3, the new members were initiated. After being blindfolded, they had to feed each other marshmallows rolled in charcoal. Black faces and much laughter were the results.

Our programs have been given chiefly by the new members. Such topics as "Why I Joined the Vesperian Society", "The Ups and Downs of a Kulp Hall Bed", "Joys and Sorrows of Kulp Hall Meals", "The Rural Mind", "Religious Attitudes of College Students" and "The Negro: Is He a Biological Inferior?" were discussed. Miss Wyse, an ex-Vesperian, gave a humorous reading. These numbers were interspersed with piano and vocal solos.

We are all looking forward to a successful year and we are sure, from the

talent already exhibited by our new members, that they will be a great asset in helping our society to live up to its motto, "Excelsior".

HOMERIANS

The Homerians Society has begun another year of literary work, with a membership of thirty-five. It is our aim this year to make this society larger and better.

Our constitution calls for re-election of officers every six weeks. Accordingly on October 9 we reorganized our society with the following results: Mr. Price, president; Hilda Byler, secretary; and Mildred Weldy, critic. It is the aim of ous program committee to give interesting and seasonable programs.

We are very fortunate in having a number of accomplished musicians in our group who very successfully furnished an almost entirely musical program on October 9.

On October 23, Helen Long gave us an interesting account of a field trip the Botany Class had taken. Following this was a piano solo by Hilda Byler; "Biography of Julius Caesar", by Bertha Nohejl; a short story by Ethel Sinclair, and an essay, "Qualities I Like and Dislike in Teachers", by Doorthy Smith. The society then sang the College song and adjourned.

ALUMNI

Wilbur Smucker, '21, of Tiskilwa, Illinois, and Mary Belle Stutzmen, of near Goshen, were married on September 22. They are at home near Goshen.

Melvin Gingerich, B. A. 26, last year principal of the Clinton township community school, Elkhart county, Indiana, is this year teaching mathematics and bookkeeping in the senior high school in Washington, Iowa.

Albert Hershberger, B. A. '26, after a year in teaching, is this year doing graduate work in the University of Iowa, Iowa City, Iowa. He hopes to receive the M. A. degree in 1928. Mr. Hershberger is studying chemistry.

Elizabeth Gish, B. A. '27, has returned to her work as an instructress in English at the Eastern Mennonite School, Harrisonburg, Virginia.

Elvin Snyder, B. A. '27, is in charge of the Mennonite Mission in Canton, Ohio.

L, S. Weber, B. A. '27, continues his work as superintendent of the Mennonite Mission in Toronto, Ontario.

Maurice Yoder, B. A. '27, is on the teaching force in Hesston College, Hesston, Kansas. At the same time he is one of the ministers in charge of the Hesston congregation.

John Miller Yoder, B. A. '13, has moved from his former home near Benzonia. Michigan, to Cherry Box, Missouri. Mr. Yoder is farming, and is also pastor of the Mennonite congregation located there.

Samuel P. Unzicker, B. A. '15, continues his work as principal of the junior high school in Fnd du Lac, Wisconsin. Since graduating from Goshen, Mr. Unzicker has done graduate work in the University of Wisconsin, from which institution he received the M. A. degree in 1924. The October 1927 issue of the *Journal of Educational Research* contains an article written by Mr. Unzicker, in which he reports on some research work he has been conducting.

Lester Hostetler, B. A. '15, until recently pastor of the Mennonite congregation near Sugar Creek, Ohio, and editor of the *Christian Exponent,* is now located in Upland, California, where he is the new pastor of the Mennonite congregation located at that place.

Solomon E. Yoder, B. A. '16, was married on September 24, 1927, to Miss Helen M. Bechtel, of Philadelphia. Dr. and Mrs. Yoder are at home in Lancaster, Pa., where Mr. Yoder continues his practice as an osteopathic physician.

Harry F. Weber, B. A. '20, was granted the Ph. D. degree by the Hartford Theological Seminary, Hartford, Connecticut, in the spring of 1926. His thesis was a dissertation on "The Mennonites of Illinois". Mr. Weber is teaching in Albright College, Myersdale, Pa., where he was recently elected head of the department of social sciences.

Lydia Stemen, '22, was married on September 25, to Guy Smoker. They are at home near Goshen.

Jonathan Yoder, B. A. '27, is active in his new duties as instructor in mathematics and physical science in the Academy of Goshen College. In the absence of Professor Lehman, Mr. Yoder also is teaching the Freshman mathematics in the College.

Ellis Zook, ex-'27, and Mary Graber, '25, were married August 14. They are at home on a farm near Noble, Iowa.

College News

In a special chapel drive for men, October 18, the finance committee of the Y. M. C. A. raised $250 for refurnishing the men's social room, in the basement of the Administration building, and for current local expenses. The room is being repainted, curtains placed over the windows, new furniture is being installed, and other improvements are in progress which are designed to make the room a really "homey" social room for all the men.

Professor S. W. Witmer and Dean Oyer were in Indianapolis October 19 attending a convention of the student advisors of the colleges of Indiana, called by the State Board of Education to discuss problems arising in the licensing of teachers.

All College classes and the Academy took advantage of the open Saturday night, October 29, and held seasonal parties and outings. The Seniors spent the evening at the home of Vera Jane Judson near Bristol; the Juniors celebrated at the home of Mary Martin, and the Sophomores took possession of the large barn on the College farm, operated by Professor Umble. The Freshman and Academy students remained on the campus for their activities, the former in the gymnasium, and the latter in a room of the Science Hall.

The first number on the lecture course was given October 28 by Edgar C. Raine, world's greatest authority on Alaska, who spoke interestingly and showed many beautiful slides of Alaska.

A. C. Good of Sterling, Illinois, conducted chapel exercises, October 24.

Ellis Hostetler and Ross Gerber spent Sunday afternoon, October 23, visiting old friends in Goshen.

Dean Oyer addressed the Young People's meeting of the Yellow Creek Mennonite church, October 16 and 30.

Ezra Camp, Milton Smith, Willard Smith, Tilman Smith, Donald Smucker, Samuel Yoder, and Edwin Herner spent Sunday, October 24, at Bluffton, Ohio.

Professor Lehman, ill at the Presbyterian Hospital at Denver, Colorado, is slowly recovering. The date of his return to the College is yet uncertain.

President Yoder conducted a series of meetings in Berlin, Holmes County, Ohio, October 16 to 23.

The Academy Junior and senior classes held a conjoint social by the river on the evening of October 21.

Professor Bender, with the assistance of Professor Hertzler, presented an illustrated lecture on Palestine, especially for Bible students. Over one hundred slides were shown.

Titus Weaver and Ora Keiser spent Sunday, October 23, at the home of Mr. Lambright of Shipshewana, Indiana.

Professor Hershberger, while teaching American History, tells us that "Pocahontas fell on the neck of John the Baptist." We wonder?

Russell Kauffman, who was compelled to use crutches the first month of

school as a result of injury to the ligaments of his foot, has at last discarded them.

Mr. and Mrs. Edgar Frey and Ruth Miller spent Sunday, October 16, near Archbold, Ohio.

Miss Bertha Burkholder, Dean of Women, lectured to the members of the College Life class on the social life of the student. Much of her material was gathered from a questionnaire given to fifty upperclassmen.

Professor S. W. Witmer, under the Extension Department of Indiana University, is teaching a class in Botany at Nappanee, Indiana.

Juanita Deffenbaugh was a dinner guest of Bernitha Hoke of Goshen, Saturday evening, October 15, and of Pauline Adams, of Goshen, October 23.

Eliza Brenneman, Hazel Stauffer, Lydia Hershberger and Pauline Herr spent he week end October 8 and 9 at the Charles Shantz home near Elkhart.

Over fifty per cent of the student body attended the wedding of Treva Sherman and Elmer Yontz at the Olive Mennonite church near Elkhart on the evening of October 8. Mr. and Mrs. Yontz have formerly been Academy students. Mary Martin and Samuel Yoder were attendants.

Esther Good spent the week-end, October 22-23, visiting friends in Elkhart.

Edna and Cleo Cook, and Lois and Ada Lapp motored to Bluffton, Ohio, Saturday, October 22, and returned the following Sunday evening, just before the lights were out.

Ruth Heatwole, Ferne Headings, Ruth Miller, and Adelia Hostetler were dinner guests at the home of Dean Oyer, Sunday, October 23.

During the present year, Sunday evening services at the College are being held in cycles of four—Young People's meeting, preaching service, Young People's meeting, and vesper service. Each of the first three begin at seven o'clock. The vesper service begins at 4:30, dismissing at 5:30. The plan was adopted to make possible student visiting of neighboring congregations.

Many students attended revival meetings held at the Prairie Street Mennonite church in Elkhart, October 16 to 26. A. C. Good was the evangelist.

Vera Cressman, Alta Steiner, Ross Gerber, and Ellis Hostetler were guests of Iola Miller in the home of B. F. Deahl of Goshen, Sunday afternoon, October 23.

Hilda Byler, Mary Royer, and Katie Yoder were dinner guests at Erie Yoder's Saturday evening, October 22.

Alta, Hettie, and Eliza Brenneman, Barbara, Velma and Lydia Hershberger, Alice Aeby, Blanche Ropp, and Katie Yoder were dinner guests at Ben Kauffman's, October 23.

Orpha Zimmerly, Betty Burkholder, Katherine Gerig, Ruth Shrock, and Clara Schertz were dinner-guests at Professor Gerig's home, Sunday, October 23.

Mrs. Elmer Swartzendruber and Mrs. Chris Bender visited Mary Swartzendruber and Alta Brenneman at Kulp Hall Monday evening, October 17.

Pearl Detweiler, Beatrice Hershey, Chauncey Smucker and William Hallman motored to Chicago, where they spent the week end, October 8-9.

Esther Roth spent the week-end with Wilma Welty, at Nappanee, October 1-2.

Ruth V. and Martha Yoder spent Saturday and Sunday, October 8 and 9, at their home in Wayne County, Ohio.

President Yoder spent the week-end October 29-31 with his home congregation, at Kalona, Iowa.

Fanny Nafziger and Clara Schertz spent the week-end, October 8-9, with Mary Huffman of Elkhart.

Ada Burkhart, night supervisor of the Goshen Hospital, attended devotional meeting Thursday evening, October 13 and took dinner at Kulp Hall.

Edna Guengerich and Clara Schertz were dinner guests at the Chauncey Hartzler home Sunday, October 16.

Lydia Hershberger, Amanda Frey and Irene Zook and Homer Hershberger and John Burkholder spent Sunday, October 16, in Ohio.

ATHLETICS

On September 30, the men's literary societies had a chance to try out some of their new men on the baseball field. At four o'clock everything was ready. Professor Franck, the "ump", called the game, and the Auroras took the field. Not until the Adelphian team had sent two men across the plate were they forced to take the field.

The Auroras failed to score in the first inning, but succeeded in holding the Adelphians in the following innings until they tied the score two to two. During the last part of the game, luckily for the Adelphians, they scored another run and this lead the Auroras were unable to overcome. The game ended 3 to 2 in favor of the Adelphians.

This game was won by such a narrow score that it was only right that another game should be played, and at four o'clock, October 11, the next game was ready to start. This game drew more spectators than any one game of the season.

The Auroras took the field and after some trial throws the game was started. The first inning was the big inning for the Adelphian team, scoring six runs for a starter. This lead was never overcome, although the Auroras had a big rally in the third inning and scored four runs. This game ended eight to twelve with the Auroras on the short end. Many errors during the game were accountable for the high score.

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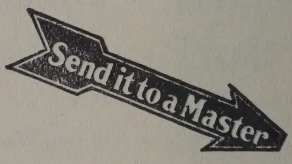

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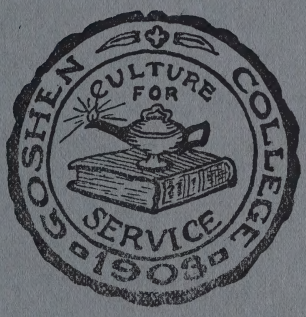

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IN THIS ISSUE

Keeping in Line—Do not miss the practical suggestions given on our Constituents' Page. Bishop D. J. Johns, a teacher over fifty years ago, has been one of those Hoosier Schoolmasters we hear so much about. He, as one of the fifteen members of "The Elkhart Institute Association", a corporation which later gave birth to our Alma Mater, was one of the early agitators for higher education in the Mennonite Church.

The Hoosier Group—"A prophet is not without honor save in his own country." Few of us realized that we have on our Faculty one who ranks second among artists in Indiana and most of us are quite ignorant of the remarkable work of our Hoosier group. Mr. Sprunger is an accomplished artist and knows whereof he speaks. Better read his article and imbibe a little of our Hoosier spirit.

Our Lecture Course

Dorcas Yoder

Alaska

The first lecture of the College Lyceum lecture course was presented on the evening of October 28. Edgar C. Raine spoke on the subject, "Alaska". Since Mr. Raine has spent a large part of his life in the wilds of Alaska as explorer and guide, he speaks with authority on the subject. One hundred and fifty colored slides brought the people and their costumes, the beauties and peculiarities of the country near to us.

We were taken on a tour of Alaska, leaving the United States from Seattle, Washington. We visited various points of interest, including Point Barrow, the most northerly part of the country. Some wonderful pictures of glacial and ice formations were shown that carried out our preconceived idea of Alaska as a country of ice and snow. But we were also shown a group of common Alaskan vegetables that included almost all of the common garden varieties grown in a temperate climate.

There were some beautiful pictures of the midnight sun and aurora borealis. An interesting incident was that of a baseball game going on at 11:30 P. M. in the light of the midnight sun.

There were typical stories of Alaskan adventures such as we would expect to hear. Mr. Raine said that he had found nineteen men who were frozen to death on the trail. He told various incidents that occurred during his travels and showed pictures of his dog teams. There was also a picture of the famous dog team with Balto in the lead, which carried the antitoxin to Nome.

Mr. Raine gave us an idea of the people and their homes, the climatic conditions, and the industries of this country—a country of which we rarely hear.

An Evening with the Stars

This lecture, given on the evening of November 28, was unique in several ways. The subject was unusual, the speaker was a bit different from the ordinary lecturer, and his interpretation of the subject was especially pleasing.

Professor B. R. Baumgardt, the speaker of the evening, is an Englishman who has distinguished himself as a scientist and explorer and is also an outstanding figure on the platform. His humor, while not outstanding, is of just the right degree to present his subject effectively.

Professor Baumgardt used stereopticon pictures to illustrate his lecture. He began was a California flower garden near Mt. Wilon where Lick Observatory is located. The scenery from Mt. Wilson—sunsets, fog and cloud effects, gold and crimson skies—was beautiful beyond description. We were then shown the observatory and the huge telescope; the lens of which was forty years in the making.

Some wonderful sky pictures have been made in the last few years. The camera has a better eye than man, it seems, and if a plate is left exposed all night, countless suns and stars that were invisible before, are shown. The myriads of heavenly bodies and the incomprehensible size of the universe is revealed by this "heavenly photography".

Many interesting pictures of our sun and moon and the visible planets were shown. The lecture portrayed the wonders of creation and the marvelous power of a God who can create and control such a universe.

Three more good lectures are coming. On January 20, Lew Sarett, poet, woodsman, U. S. forest ranger, and professor at Northwestern University, will give us his lecture, "Slow Smoke", a lecture that vividly depicts wild life and the experiences of a man who has lived with Nature. On February 3, Albert Stump, an Indiana man, will lecture on "Robert Burns". The last lecture will be given on March 6, by George F. Morse, a noted authority on animals. He gives what is really a lecture-entertainment, an amazing narrative crowded with vivid stories of the animal kingdom.

THE ENDOWMENT PROGRAM

The students and friends of Goshen College will be glad to know that a program has been launched by the Mennonite Board of Education looking forward to the raising of an endowment for Goshen College.

The present effort is in the nature of a three-year program calling for the raising of $150,000.00 for Goshen College in that time. This money will be received and held in trust for Goshen College by three trustees appointed by the Mennonite Board of Education. The income from this fund will be given over to the College to meet its operating expenses.

The need for a permanent endowment fund for Goshen College as well as for Hesston College has been recognized for a long time. However not until now has the Church seen advisable to launch a Church-wide program. This endowment effort is epochal in our Church because it is the first attempt at a united effort to provie a permanent fund for educational purposes.

The present effort will not be large enough to meet complete standardization but it will be a long step in the right direction. It will relieve a large part of the present giving for operating deficits and thus enable the current gifts to be added to the permanent funds, thus increasing them steadily. This will meet ready favor with the contributors, for giving to a permanent endowment fund is much more attractive than to be constantly giving to operating deficits which is necessary under our present arrangements. It is hoped that when the present program has been realized that this can be changed in a large measure at least. It is simply applying a policy of financing that has long since been accepted as sound in individual cases, to Church institutional financing. So the endowment program should have loyal support not only for the good that the fund itself will actually do but also to relieve the present giving to operating deficits, in part at least, thus making possible the conservation of current gifts.

This goal is not an unreasonable one. It will be possible for us to give $150,000.00 for Goshen Colege in the next three years. But there must be general support. Some can do more than others but with each doing all he can, realizing that this is an investment for Christ and the Church, the program will succeed. Can we count on YOU?

—C. L. Graber, *Endowment Director, Mennonite Board of Education.*

OUR EXTENSION SUNDAY SCHOOL

Mary Fretz

Many places of deep interest are hidden away in Nature. The shady hillside of violets lies out of sight in the woods at springtime. If we desire to have any fragrant blossoms, we must go where they are and gather them.

There are some ripe fields for Christian work, if we go in search of them. Nestled away in the Bristol hills is a community of people who have attracted the attention of the Y. P. C. A.

From each direction winding roads lead to a small white brick school house standing at the edge of a brambly maple-elm woods. Dotted over the hillsides and across the level fields we see farmhouses. These people seem to be struggling with the soil for life's necessities.

The school house is the center of attraction. Perhaps it is because of the children who troop here from these hills for daily recitation.

This would be a good place to start a Sunday School—at least so thought the Extension Committee of the Y. P. C. A. The place is not hard to find. We needed something to do, and they needed us, and the result was that the thought soon crystallized.

The district was canvassed and the people's co-operation was solicited for the opening of Sunday School work. Good interest was shown from the start. The Sunday School opened with two classes and ten pupils. Now we have three classes —Junior Girls' and Junior Boys' classes, also a Women's Adult Bible Class. Sometimes we have a big surprise—some woman's husband comes to investigate the work. We especially appreciate our visitors.

Our problem here is the one which every Sunday school faces. How can we get the children so intrinsically interested that they will attend regularly? The first ten persons still come. However, the number has increased to eighteen and upwards. Most of these attend regularly unless weather conditions are disagreeable. All the people walk. When it rains, some father or big brother is forced to bring the family out. Even with this variable attendance, the future of this work is bright.

We appreciate the contributions of the College Sunday School. The superintendent's interest in giving lesson sheets and helps was a decided aid. Most of the children are eager learners and show an increasing interest in the Bible.

These people seem to have caught the missionary spirit. Plans have been made to support an orphan in India. We are sure that they will be blessed for their gifts to the Lord.

The work is in the pioneer stage, yet not without interest. Some memorization work has been growing with the children. Whole Scripture passages and Psalms are memorized instead of isolated verses. They are eager to learn, even if Bibles seem scarce in the home. We can store their youthful minds with the rich treasures of God's Word.

To do this we need reward cards and Bibles. We must surround their minds with Biblical literature and keep them under its stimulating influences. Indirectly this will influence the life of the home and who can tell where it will stop?

With our numerous Bibles, abundant religious literature, Christian ideals and home atmosphere, we can hardly place ourselves with the less fortunate. Our inheritance as Christian students is above that of many people.

The personal contact with different workers influences the life of each pupil for Christ. They appreciate quartettes so much. These messages in song teach their hearts and make an undoubted impression on their lives.

The work is a part of the work of each student—it's our work. We—each can contribute our sympathetic support, presence and assistance, musical ability, and our prayers in this effort of the Y. P. C. A.

Our opportunities for service lie before us. Our interest is to train minds in the Way of Truth, and give others the Bread of Life.

THE HOOSIER GROUP

Arthur Sprunger

"Each morning I take off my hat to the beauties of the world." This statement was made by an old Gaelic shepherd who had learned to love nature through his long association with it. And not unlike the shepherd we all learn to love nature about us in a great or small degree. To some only a bright morning lends charm; others find pleasures in the sun-bathed noon-day, while many find inspiration in the color-splashed sunset or the jeweled night. To the artist, however, all days are beautiful days, and each moment is filled with beauty even though the rain be falling or the sky filled with smoke. Happy indeed is the artist when he can grasp the beauty of one of these moments and give again that beauty and the significance of an hour in the ever-changeable miracle of nature by making a permanent record in one of the many ways in which he may work.

It is not so difficult to see beauty after it has been pointed out and explained. But to find that beauty even in the commonplace things about us and to pass them on to others that they might enjoy them and profit by them is the real mission of art. It was rather in this spirit that our Hoosier artists have worked, and particularly the Hoosier group who have blazed the trail for others and have put Indiana on the map in the art world. So important is the work of this small group that they will be known in history as a school of painters equally as important as the Italian schools of the Renaissance were in their day. These Indiana artists have been the first in the west to recognize and express purely local conditions in their motifs and coloring.

This group of artists consisted of Theodore Clement Steele, J. Ottis Adams, Otto Stark and William Forsyth. These men received their early training in the art schools that were available in Cincinnati, Chicago, the East, Indianapolis, and under private supervision. However, they were rather isolated and little there was to encourage them, especially after the closing of the Indiana School of Art. In the '80's there was a general exodus from the state when those men went abroad to study in Munich, Paris, and other places.

After enduring hardships in many ways for as long a time as possible, one by one returned from the continent well equipped and full of enthusiasm. But they did not choose to work where it was comparatively easy to paint a name for

(*Continued on Page 12*)

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VOLUME 29 December, 1927 No. 3

EDITORIAL

ATOMISM

In a recent issue of a current magazine there was a brief account of a curious biological experiment. Certain tiny black creatures were placed in an aquarium and upon the addition of a proper chemical all the tiny creatures turned and swam toward the light. The explanation given was that all life is a chemical reaction; everything we do is determined by a tropism (an impulse to move in a certain direction) and this, in turn, is determined by certain chemical combinations which occur within ourselves. We may think we are being motivated by some important personal reason, but in reality a new combination of atoms has simply occurred according to this theory and "some day—not so far off—we shall be able to understand human tropisms in this way, and be able to change by chemical agents the thing we call human nature".

What a glorious day that will be. When all officers of the law and justices of the peace and executives and soldiers and even missionaries will simply carry about with them certain bottles of chemicals, each one carefully labeled, and administer to whomsoever they will, the chemical which will bring about the desired result. Salesmen might carry about bits of candy containing the proper amounts of the proper chemical, and when the sales-talk was over and it was time to have someone sign on the dotted line, just offer them the proper treat, varying as to the objection which would be offered previously. Jails and penal farms could be emptied in a hurry, the eccentric, the unconventional, the immoral, the proud, the idiot, the profane, the cheating, the insane, and everyone from Sing-

Sing to Hollywood could soon be brought into line and a uniform system of human nature could be established throughout the world by experts who would hold this chemical secret. Truly the crooked would be made straight and the rough places plain.

Then, if these chemical experts tired of this one system of human nature and wished to change the entire world in which we live, they would simply issue a decree to all restaurants and public eating-places to inject into their food another element and—a changed human nature! Or if certain difficulties arose with other nations we might, by a well organized system of "chemical propaganda", flavor their entire food supply with the "pacifist element" and gain a victory without war or bloodshed. What a splendid plan for world peace! Truly the results of this discovery—when it comes—will revolutionize society and bring to us those Utopian ideals which we cherish so highly.

Of all our childhood fancies and imaginative creations, I know of nothing which permits of such foolish and unlimited mental speculation as does such a materialistic conception of life. It is remarkable to think that prominent men in our secondary educational institutions today are embracing such a cheap philosophy of life and yet such is the case. Even where the extreme view is not openly admitted there is a marked tendency in that direction. Materialism is, seemingly, gaining ground and the results are evidenced on every hand. It is a significant fact that the same magazine from which the account of this experiment was taken contained an article entitled "The Chaos Called College" in which the condition of modern colleges and student life is deplored. What might be the cause of all this? Why are our institutions of secondary education producing so many criminals and suicides? Not long since a young student in New York ended his life and as a reason for such a tragedy he left a note stating that he had lived life to the full and wished to try something new. No doubt it was true. No doubt he had had his fill of stimulants. No doubt he had indulged his lusts and physical appetites until there was absolutely no gratification in repeating them. It was all played out; for him life was only a burnt out cinder. Since that was true, why shouldn't he die? With absolutely nothing to live for, why should he live? The materialistic philosophy is bound to be pessimistic; it must end disastrously and so long as we continue to teach it in our schools, just that long can we expect to reap a crop of criminals and suicides. It can hardly be otherwise. As long as we regard our brain cells as so many chemical elements and our spiritual selves as so much "mind stuff" we are bound to get to the end of the string some day with nothing to do. What a striking contrast to the Christian philosophy "SA"

WHY IMITATE?

Too many people imitate others instead of developing their own personality. In doing this they are cheating not only themselves but also those around them. By imitation I do not refer to the age of imitation which we all go through during childhood, neither do I mean the admiring of the good traits of other people. Nor on the other hand do I wish to carry individuality to the extreme in which we have a total disregard of other people and their influence. But I do think it is wrong to hinder wilfully our self-expression merely because we wish to be like some one else.

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RELIGIOUS

OUR WEEK OF PRAYER

"Prayer is the soul's sincere desire unuttered or expressed." During the past week, students of Goshen College have had the privilege of expressing audibly or inaudibly our "sincere desires". For this past week has been a "Week of Prayer" —a week set aside for special consideration of prayer, the part it plays in our lives, and the power back of it. In the quiet hours of the morning the students gathered in a room, and enjoyed together a few moments of prayer and meditation. Three of these morning devotionals were conjoint and in the remaining ones the men and women met separately. "What is Prayer?", "Prayer in Solitude", "Prayer in Public", "The Prayer of Faith", "Prayer for Ourselves", "Prayer for Others", and "Pray without Ceasing" were the subjects discussed in the meetings. I am certain that a deeper interest and desire to have prayer play a greater part in our lives was created. So often during the busy hours of the day we allow our duties to crowd out the time which should be spent with Him. We do not realize the real value of prayer, but I am sure that during the past week we have been brought to a sense of realizing the part that prayer should play in our lives. Every true Christian needs his daily "silent times", when the busy activity of other hours shall cease, and when the heart shall commune with God.

Another feature of this prayer week, were the messages given us in chapel by three of our students. In all of them we were reminded of the special value of prayer in our lives. The second speech was rather unique in that it compared human beings to hens. There are two classes: those who are willing to settle down and hatch and those who, like Leghorns, are restless and unwilling to fulfill their duty. They never take time to think out or formulate plans. They accomplish little. All the chapel messages were inspiring.

I thing the words "Prayer is the soul's sincere desire, unutered or expressed" convey well the meaning of prayer. It is the sweet communion and fellowship with our heavenly Father. It is an act of worship, and act of reverently bowing ourselves before the Throne of our heavenly Father and bringing to Him our petitions.

Andrew Murray pictures for us a "school of prayer" in which Christ as the Teacher trains His redeemed ones, who desire it, to have power in prayer. The disciples of old acknowledged Christ as a Master in the art of prayer. They believed that no one could pray like He. They had heard Him pray, and knew the wonderful power of his prayer. They realized the close connection which existed between His wonderful public life and His secret life of prayer. Realizing all this the came to Him with the request, "Lord, teach us to pray," and that is exactly what we ourselves need. Shall we not enter into this school of Prayer with the petition of the disciples? A pupil needs a teacher who is acquainted with his subject thoroughly, one who is sympathetic and willing to do everything in his power to help his pupil. Jesus is all this, and much more! He knows what prayer is. He learned this during His stay here on earth. There is nothing which pleases Him more than to find those who are willing humbly to acknowledge their ignorance and be willing to be taught by Him. To know how to speak to God is more than knowing how to speak to man. How necessary it is then, that we learn the secret of knowing how to speak to God.

One of the first lessons which our Father taught His different disciples in this school of Prayer was "Not to be seen of man"—to be alone with God. To enjoy sweet communion and fellowship with the heavenly Father, and with this lesson he comes along with another—the power in the united prayers of those who are gathered in His name. He gives us a very special promise for the united prayer of two or three who agree in what they ask.

During the past week we have felt the power of this united prayer, and it is our desire that this week may have meant the deepening of the spiritual life of the College and have been the means of creating a desire in each of us to allow prayer to play a greater part in our lives. —L.

ANOTHER INSPIRING BAND

The Christian Workers Band is a group of Christian students who meet every week for the purpose of studying the situations and problems of the world and Church. The Band emphasizes missions, foreign and home, to a large extent, but it also emphasizes the necessity of a personal Christian experience. The topics discussed make us think seriously of our life—things we lack which would make us what Christ desires.

Questions are brought up in our minds. Do we have a personal relationship with our Master? Do we meet with Him daily, and enjoy the sweet communion and fellowship which can be received only when we spend an hour or more alone with Him? Do we talk our problems over with Him? There is none better able to solve our problems, for He takes a personal interest in each one of us, but so often we do not appreciate to the full extent this interest in us.

How many of us are unconcerned about the spiritual welfare of our friends and neighbors? Do we realize that to be unconcerned is to commit a crime? Since it is often hard to speak about religious matters to those of our own age, we frequently let golden opportunities slip by—opportunities which God had placed in our path. The world is a vineyard, and the Lord of the vineyard makes each one of us responsible for his or her corner. It is easy to say, "I don't amount to much in the vineyard. My little corner is of no importance." Each one's duty is unlike that of anyone else, and the Master of all expects each one of us to do his duty.

You must live each day at your very best;
The work of the world is done by few—
God asks that a part be done by you.

Say oft of the years as they pass from sight,
"This is life with its golden store;
I have it once, but it comes no more."

Have a purpose, and strive with your utmost might—
You will finish your work on the other side,
When you meet in His likeness, satisfied.

—L.

CAMPUS OPINION

What about our extra-curricular activities?

"Too much work, too many outside activities!" These probably are two of the most common phrases heard on the campus. What can we do about it? Can a point system be arranged, whereby the extra-curricular work of each student is limited? Should credit of any kind be given such that a certain amount of this kind of work receives some kind of recognition? Or maybe certain activities could be placed in the hands of underclassmen, thus distributing the work more evenly.

Or do you think it is the student's fault? Could he arrange his own work so that all would receive proper attention? What is your solution to the problem?

Too many activities? Let those participating in the activities speak for themselves. If members and officers of the most organizations are poorest in studies; if they are the ones continually complaining; if they are the advocates of less activities, then indeed the statement is correct. But, strange to say, those participating in the greatest number of activities, especially as officers, are almost universally the pushers of their activities, the weaker complainers, and above average in class work. You will go a long way to find a college student with a lot of irons in the fire who is not a hard worker, a good scout, and a cheery personality. And it seems that the deeper the irons are in the fire, the more optimistic the student becomes.

The chronic extra-curricular-activity-knockers fall into two groups: those who only dabble occasionally in scattered activities or whose dispositions have stood in the way of such development; whose cynical attitude carries through even their general spirit; and those who see no relation between extra-curricular activities and a college education—those who believe in "book-larnin'."

For the first type one cannot but entertain a feeling of mingled pity and disgust. The student with such an attitude is a decided detriment to the spirit of any campus.

The second position is far more tenable. We are endowed with a certain amount of vitality, its advocates argue, and any energy put into an extra-curricular activity is accompanied by a corresponding loss of energy for class work. And since our fundamental purpose in coming to college is to be proficient in class work, it will be much more profitable to direct all our energy toward that goal.

But the advocates of "book-larnin'" forget that college education must teach students primarily how to live. And in the membership and management of extra-curricular activities the student is continually confronting situations, the disposal of which equip him for later life as no book possibly could. To be able to be a competent member or officer in a variety of activities speaks well for a student's chances of being able to meet squarely the larger problems of life. The fact that such confidence can be placed in him is a valuable compliment.

Is an employer of a college graduate interested solely in scholastic attainment? A majority of the college graduates I know tell me that extra-curricular activities are as definite a part of college education as "book-larnin' "—that, in case of doubt, attainment in extra-curricular activities is given even a little advantage, And in a small school where many activities are as necessary as in larger institutions, but distributed among fewer individuals, the opportunity for attainment is excellent.

Too many activities? No. No one is compelled to participate. Let those who have the ambition take the advantage. They at least won't bother the others, and all will be happy. —Paul Horsch.

The extra-curricular activities of a college afford excellent opportunities to the student to assume real responsibilities and to develop initiative and leadership. They form an important part of the college life, and like most important things, present certain specific problems. How can the opportunities afforded by extra-curricular activities be capitalized and at the same time conserve sufficient time for curricular work and maintain high standards of scholarship? What can be done to prevent the overburdening of a few student leaders? What plans can be devised to pass the opportunity for participation in valuable activities to a greater number of students?

Various methods have been adopted to solve this problem. There is an increasing tendency to place the non-curricular activities within the curriculum and give credit on the same basis as for the strictly academic subjects. Thus athletics becomes a part of the Physical Education department, debating a part of the English department, and the college paper a part of the Journalism department. This plan defeats its purpose unless the extra-curricular activities of each student are definitely known and announced at the time of registration, and the number of class hours for which the student may register is reduced accordingly. Our present method of selecting debaters, as well as the time when certain important committees are selected, withholds such information at the time of registration and results in one to three extra hours for some students. Furthermore, the plan gives academic credit for activities, quite valuable in themselves, but of doubtful value when placed along side of the regular academic courses or when offered as fulfilment of entrance requirements to a graduate school. Such a plan also tends to remove from the student the opportunity to assume responsibilities that are of value to him. Perhaps the solution of the problem does not lie in giving credit for the non-class activities.

In principle Goshen College carries out a point plan that is in vogue in some colleges. It is the most simple form of the point system and provides that no one student may be chosen for two important offices at any given time. While this plan has never been formally announced it is generally understood that the chairman of the Y. P. C. A. may not be editor of the Maple Leaf or of the College Record. Neither is it considered good policy for students who hold important positions on the Record staff to hold similar positions on the Maple Leaf staff. There are, however, a multitude of lesser activities that require time, thought, and initiative, and are not so carefully distributed as the major positions. Participation in as many as six or more of these activities may be possible for one student. Perhaps a more extended use of the point system would be worth considering. Each non-class activity could be given a certain value in points, the value being determined by the relative importance and nature of the various activities. A maximum

number of points could be fixed which any student may carry at any given time. Such a plan may prevent the overburdening of a few student leaders, pass opportunities for participation to a greater number of students, result in more effective non-curricular activities, and give more time for attention to scholarship. A thorough study of the situation with a view to the adoption of some wisely directed plan for limiting participation in activities is desirable.

Since the Senior year is well filled with extra-curricular activities would it be wise to charge the Junior class with tne responsibility of publishing the Maple Leaf? —Noah Oyer.

Certainly some students are overloaded with outside work so that they are unable to do justice to their class work! Yet, none would say that we should have fewer extra-curricular activities for these help maintain a healthy college spirit. But there should be a wider distribution of work. The upper-classmen are crowded to the brim with work while the under-classmen go about strangely carefree. One system which could be used to good advantage is a point system whereby a student would not be allowed to engage in more than a certain number of extra-curricular activities. The points would be arranged according to the time and effort spent in each activity, more points being given for offices in the organization. For instance, if a student should be a member of two musical organizations, he would, according to the point system, be debarred from holding offices in other organizations. This method then, in regulating the amount of outside work of each student would also provide for a fairer distribution of the work. —Verna Graber.

"Too much work, too many outside activities!" We all agree that these phrases are overworked on the College campus. Since the situation is seemingly becoming more or less critical, it behooves us to consider the matter seriously In some instances, I feel sure that the student is at fault and by carefully arranging his work, he would have no difficulty in getting his work done. This I believe is more often true of lower classmen than upper, because of their inexperience in studying without supervision. The student should be able to judge for himself as to the amount of extra-curricular work he can accomplish without neglecting his class work.

The tendency in performing these duties seems to be to give the responsibility to too small a class of students. These, of course, are usually upperclassmen who are efficient and capable. But why let only a few reap the benefits of the training received from these activities? What I have been able to learn of the point system as a limitation to the work of each student has led me to consider it a very effective arrangement and solution to this problem. Each student should be allowed only a certain number of points each year, this number being higher for upper-classmen than lower. The lower classmen should be given responsibility to some extent, but in connection with upperclassmen who act as leaders.

I would not be in favor of giving any kind of credit other than the recognition received from the student body.

We have heard the complaint that there are too many extra-curricular activities. It would be a difficult problem to decide what to omit and I feel that the solution here lies with the student. Just because all these activities exist is no reason why he must take part in every one. Let him use his judgment in choosing what would be most beneficial for him, and then concern himself with that.

—Esther Yoder.

Any school is incomplete without its extra-curricular activities. In fact, it is better known by its extra-curricular activities than it is by the regular curriculum. This is shown by the fact that the annual publication portrays college life much better than the college catalog does.

Since outside work is so important, it should be directed to give the student the most benefit. It should be distributed evenly among the different students. By giving underclassmen and relatively passive students, minor duties to perform, the strain isn't so hard on certain persons and the others can gain valuable experience. Credit should be given for outside work as well as for classroom work. A system could be worked out to award points for achievement in choruses, literary work, religious work, athletics, etc. Such a system might encourage participation in too many outside activities at the expense of classroom work. The committee on extra hours might make limitations on the number of points a student might earn.

The importance of this phase of school life demands that more attention be paid to it. —Wilbur Hostetler.

I am inclined to agree with those who think there are too many extra-curricular activities in Goshen College. At least there seems to be too great a demand on the time of some students in such activities. So, possibly, the difficulty is that these activities are not distributed among the students as much as they should be. If we are inclined to think that there are too many of these activities we meet the difficult problem of trying to decide which should be retained. It is then felt that practically all the outside work is necessary.

If, however, the situation that exists now would always remain, I should say that some of these activities should be dropped. But before doing that, I should favor trying to remedy the matter in some other way. I believe that these activities should be more closely supervised by the faculty, and that one person should not be allowed to accept too many outside responsibilities. Perhaps some kind of a point system could be worked out so that no student is allowed to secure more than a certain number. At any rate as the student body of Goshen College continues to grow, I believe the problem can be satisfactorily solved by a proper distribution of the activities among the students so that no hardship will be worked on any individual. —W. H. Smith.

(*Continued from Page 4*)

themselves but came back to the familiar scenes they loved; where as Mr. Forsyth says, "There was nothing, absolutely nothing, to build on." They again endured criticism as they toiled, but finally received the approbation of their fellow-citizens.

Their early work showed the influence of their study abroad but it was not long until they left their dull colors and painted in pure clean color the sunshine and shadows of the inspiring scenes of Indiana. It is indeed interesting, even to an amateur, to note the marvelous change in color and technique shown in the canvasses of these men.

Most of the work of these artists was carried on in the southern half of Indiana and particularly fond were they of the natural beauty of Brown county which is still one of the outstanding spots of natural beauty in the Hoosier State.

As time passed Stark continued to paint with a touch of poetry and sentiment, Steele made one feel the largeness of his compositions and the enveloping atmos-

phere, Adams used touches of pure color giving vibration and brilliancy of sunlight, while Forsyth painted his landscapes broadly and with virility. By 1894 some of theeir work was first shown in comparatively important exhibitions, and as time went on, took their share of honors in exhibitions at home and abroad. Their work is now represented in many of the leading galleries. Of the four, William Forsyth alone remains and continues to identify himself as a teacher in the John Herron Art School of Indianapolis.

Indiana may justly be proud of her artists and we should continue to encourage them by our praise and interest in their work. But we should also buy of their good works, not only because of local interest but because of their art value as well, rather than patronize some artist we may meet in our travels to whom we owe no obligation.

Goshen College should own at least one product of each of these four artists and thus form a nucleus for a collection which should be a part of every institution. The class of '22 began this good work by presenting "In Autumn" by T. C. Steele to their Alma Mater.

(*Continued from Page 6*)

Just as there are millions of different faces so there are just as many personalities. We are not alike in looks, we do not have the same background, we have not had the same experiences, how can we act the same? How can we hope to have similar personalities? We do not even think alike. How can we be alike? No, we are different and there are reasons for these differences. Each of us has a particular niche to fill if we will only stop imitating others and be ourselves.

Do you think any other musician could have composed the exact compositions that George Frederich Handel gave us? Yet his father tried to kill this spark of individuality within him. His father wanted to have him become a lawyer, and refused to send him to the ordinary schools lest he learn his notes. In every way possible he tried to stifle his son's musical inclinations. Yet at midnight we find the young boy creeping up into the attic and playing on an organ which some friend had hidden there for him. It was only up there in the attic that George Frederick Handel was his true self and finally his father was forced to give way to his inherent ability. Would he not have cheated the world and himself had he been forced to become a lawyer?

We say that is an extraordinary case and does not touch us because none of us have such a spark of genius within us. No, you may not have a spark of genius but you do have a spark of individuality and it is up to you to develop it. We may try to make ourselves over like someone else but we shall never succeed. In doing this we will neither be ourselves nor the person whom we are imitating. Since, of the two, we can be ourselves best, we had better choose the lesser of the two evils and be ourselves.

Emerson says, "Insist upon yourself; never imitate. Your own gifts you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another, you have only an extemporaneous half-expression. That which each can do best none but his Maker can teach him."

Why not be the one person that no one else can be, namely, yourself?

—"RV"

Constituent's Page

KEEPING IN LINE

D. J. Johns

Christian Education is a subject that has been much talked about and has seemingly been discussed from every angle, and yet men differ widely as to what really constitutes such education.

Long years ago the Church realized that what is gained in educational institutions under the control of men and teachers who are destitute of the saving knowledge and power of Christ, however highly trained otherwise, cannot supply what is needful to train up men and women for service in the cause of Chirst. Therefore, nearly all denominations have established schools of their own where they could have control and employ such teachers as would teach their own distinctive doctrines as they believed and understood the Word of God.

As years rolled on Mennonite young people began to attend some of these schools. Though these were called church schools, the fact became evident that a number of the young people attending such schools were under wrong influence and were imbibing doctrine not only not in harmony with our faith but actually contrary to the same. They, therefore, drifted away from the Church. Finally, the saving of the young people for Christ and the Church became the concern of a number of faithful brethren who earnestly prayed to the Lord about this matter and met together to discuss conditions and how to meet them.

This spirit of helpfulness to our young people along the line of Christian Education grew until it resulted in the organization of a school, the purpose of which was to give our young people an education under Christian influences according to the faith and principles of the Mennonite Church. I remember very distinctly the words of Bro. J. S. Coffman at one of the above-mentioned meetings. He said, "There are plenty of schools in the land better equipped than we will be able to provide, therefore, if this school will not be different from the other schools it has no right to exist:" Thus it is clear that the purpose of launching into the work of higher education by the Mennonite Church was to prepare men and women to do more efficient work for the Master by having put on the whole armour of God according to St. Paul's instructions in Ephesions 6, that they may be able to withstand the wiles of the devil.

May the Church keep in line with these ideals and this great purpose by supporting the Mennonite Board of Education with their prayers and friendly Christian criticisms and helpful suggestions and finances.

May the Board and faculties of our schools keep in line by being champions of the cause of Christ and being loyal to Him and His Church which they have chosen and promised to serve. And God's blessings will not fail.

Goshen, Indiana.

MENNONITE HISTORICAL SOCIETY NOTES

H. S. Bender

The report on collection of books during the summer which was begun in the November issue of the RECORD is here continued.

II. WESTERN PENNSYLVANIA

I. JOHNSTOWN DISTRICT. Through the kindness of U. Grant Weaver, a number of homes were visited. In practically every case, when books of value were found the owners kindly donated them to the Library. From Levi Kauffman a considerable number of valuable pamphlets and booklets were secured, Kauffman being one of the last descendants of the former Amish Mennonite congregation in this district. A number of valuable books were also received from Levi Blauch, Mrs. Eli Goshau, and from a few other individuals.

2. SPRINGS DISTRICT. This district was not so promising as there seemed to be few collections of old books. Through the kindness of F. W. Bender, however, it was possible to visit a number of Old Order Amish homes, from which a few books of value were secured through the kindness and generosity of the owners. Among those giving books were the following: Moses Beachy, Moses D. Yoder, and Mrs. Lizzie Shoemaker. The Deacon, Dan Mast, also gave several volumes. A splendid collection of old books is being built up by Jonas Miller near Grantsville, Md., who is one of the editors of the "Herold der Wahrheit".

III. EASTERN PENNSYLVANIA AND MARYLAND

1. WASHINGTON COUNTY, MARYLAND. In this district it was possible to visit a large number of homes, largely through the kindness of Harry Martin and Benj. Stauffer of Maugansville, and John Risser, who also gave of their own books. Books were secured from Harry Martin, C. R. Strite, David Hurst, Benj. Stauffer, Amos Martin, and a number of other friends. Miss Hoffman, of Hagerstown, member of the Reformed Mennonites, gave a number of the Herrite books.

2. MIFFLIN COUNTY. During the time of the General Conference at Belleville, it was possible to visit a number of homes in the valley, of the Old Order Amish as well as of the Mennonites. Thanks are due J. D. Yoder for his assistance. Books were secured from Mrs. C. M. Renno, Joe Renno, J. D. Yoder, and a number of other friends.

3. LANCASTER COUNTY MENNONITES. Here it was the good fortune of the writer to be able to ask the counsel and help of the Executive Committee of the Mission Board of the conference in locating and gathering books. The kindness and helpfulness of all the brethren on the Committee was very valuable and much appreciated, especially of S. M. Musselman and Eli G. Reist, both of whom took considerable time to conduct the writer through their districts in search of books. Through Eli G. Reist, a number of books were secured in the vicinity of Mt. Joy, Salunga, etc., chiefly from Jacob M. Greider, Eli G. Reist, and Mrs. Peter Nissly. Other books were secured in the neighborhood of Elizabethtown through the kindness of J. S. Witmer, who also gave several volumes. Through S. M. Musselman it was possible to make extensive investigations in the northeast part of the County about Weaverland, New Holland, etc., though not so many books were secured. A few were secured from M. G. Weaver, Bishop Benj. Weaver, and J. W. Weaver at Union Grove, all of which were gratefully received.

(Continued in next issue)

OUR LITERARY SOCIETIES

VESPERIANS

How real to us seemed hoary ghosts, shrieking goblins, and fearful witches on the afternoon of October 31, at our Vesperian Literary program. The program opened with a short, interesting talk on "The Origin of Hallowe'en", by Barbara Zook. This prepared us for the numbers that followed. A piano duet, "The Witches' Flight", by Mary Royer and Hazel Stauffer, was also appropriate for the occasion. The Hallowe'en season calls to our mind Riley's poem, "Little Orphan Annie", which was ably rendered by Mary Martin. We were especially favored with an original story by Rachel Weaver. Each one of us passed through the bewitching experiences of the frightened and horrified characters. Our final number was "Some Hallowe'en Escapades of Which I Have Heard", by Ada Lapp. Can you imagine how it would feel to live in a haunted house? If you wish to know, ask Ada Lapp.

On November 7, we heartily accepted the invitation from our sister society, the Avons, to attend a program given by Mrs. Ralph Smucker, returned missionary from India. We took a tour with her through parts of the Holy Land and Egypt. A display of curios was very interesting and the program was one enjoyed to the greatest extent.

"Are you going to attend the session of the United States Senate?" This was the topic of discussion among the students on November 14. The Aurora Society entertained all the literary societies, on that date, at a mock session of the United States Senate. The session proved to be very amusing as well as instructive.

ADELPHIAN

"Resolved: That the intervention of the United States in Nicaragua was justifiable" was the question for debate at the regular meeting of the Adelphian Literary Society on October 31. The affirmative was upheld by Milton Brunk and Frank Raber while John Lehman and Warren Long battled against them. Both sides brought in much evidence and many historical facts to prove their points. The final decision was two to one in favor of the negative. It was quite evident that both teams had spent a great amount of time in preparing for the debate. It proved to be one of the best, if not the best debate, that we have had for some time.

On November 7, Jay Eberly gave an interesting address on the subject, "Mussolini and Fascism". He gave an account of the development and improvement of political and economic conditions in Italy as well as the discussion of Mussolini. The address was very instructive and interesting.

On November 14, all of the literary societies were entertained by the Aurora Society. We greatly appreciated the privilege of listening to a session of the United States Senate. Our program committee is indeed giving us some interesting programs.

AURORA

On October 31, the Aurora Literary Society held a wierd and ghostly program, called "Hallowe'en". Lester Wenger discussed the strange origin of this day; a quartet, arranged by Amasa Kauffman, gave two scarey numbers. John Burk-

holder told a ghostly story, "Red Death"; and Frank Umble discussed "European Superstitions".

In the meeting of November 7, Howard Musselman lead in a parliamentary drill.

On November 14, in Assembly Hall, the Auroras entertained the other literary societies. The public program consisted of a session of the United States Senate. Howard Musselman represented Vice-president Dawes, Niemann Brunk was secretary, Sharon Brunk acted as sergeant-at-arms, and Graham Kent as page. All other Auroras were assigned the names of United States Senators. A bill concerning cancellation of war debts together with several minor motions, served as objects with which to demonstrate senate procedure.

AVON

The Avon Hallowe'en program took us back to our childhood days. Mary Fretz entertained us with an account of Hallowe'en pranks and jokes. We agreed, before she finished, that Hallowe'en had meant to her much as it did to us. We were glad she included some "grown-up" pranks that we can still enjoy. Beulah Smith read "Little Orphan Annie" and Mary Yoder told us a Hallowe'en story.

The Avons feel very fortunate in having with them this semester a former Avon, Mrs. R. R. Smucker who is a returned missionary from India. She furnished our second program for the month by giving us an informal talk on her visit in Egypt. She told us about the museum where she saw the relics taken from King Tut's grave. We were interested, too, in the pictures and other curios she had brought with her. At the close of the lecture we asked her questions concerning her entire trip. In answer to one of these questions she described life on an ocean steamer.

HOMERIANS

On November 7 the Homerian Literary Society gave a state program. There were ten states represented. We are very fortunate to have some members in our society from Canada. One of them told us something of the life in Canada, and something about the government. We also have a representative from Wales who gave us an interesting talk.

The fourteenth of November the society met for roll call and then adjourned to the Assembly Hall where we were entertained by the Aurora Society.

ALUMNI

Vernon S. Culp, B. A. '13, continues his work as head of the science department in West High School, Akron, Ohio. His address is 837 Berwyn Street.

W. B. Weaver, B. A. '14, pastor of the Mennonite church at North Danvers, Illinois, is at the same time carrying numerous other responsibilities. Regularly he is the editor of *The Christian Evangel,* a monthly religious journal, published at Bloomington, Illinois, as the official organ of the Central Conference of Mennonites. Also during the present year Mr. Weaver published the History of the Central Conference Mennonite Church, the first draft of which was Mr. Weaver's M. A. essay at Northwestern University, Evanston, Illinois. Mr. Weaver was ordained as elder on September 11, 1927 by Rev. E. Troyer.

Martha Martin, B. A. '15, last year instructor in English in the public school of South Bend, Indiana, sailed for Europe during the past summer, where she expects to spend the year in travel and in study. Until the last few weeks Miss Martin was stationed in Grenoble, France. More recently she has moved her headquatrers to Paris, where she is studying at the Sorbonne.

Mary E. Hooley, B. A. '16, since graduating from Goshen, has done graduate work in English at the University of Chicago, Chicago, Illinois; at Ohio State University, Columbus, Ohio; and at Columbia University in New York City. In 1925 Miss Hooley received the M. A. degree from Columbia University. Miss Hooley is now an instructor in English at Bethel College, Newton, Kansas.

Russel Lantz, '18, for the past several years director of music in the city schools of Ashland, Kansas, has this year accepted a position as instructor in Public School Music, in the Conservatory of Music of Bluffton College, Bluffton, Ohio.

Mary Good, B. A. '19, after numerous brief delays in getting started, left New York on the S. S. "City of Lahore, Saturday, October 22, bound for Dhamtari, C. P., India. At this time Miss Good returns to India after her first furlough. During a part of her stay in America Miss Good studied in Peabody Teachers College, Nashville, Tennessee.

Since graduating from Goshen, Miss Bertha Leaman, B. A. '21, has done graduate work at the University of Chicago, Chicago, Illinois, from which institution she received the M. A. degree, with major in history. For a series of years Miss Leaman has been an instructor in history in Manchester College, North Manchester, Indiana. During the past summer Miss Leaman also sailed for Europe, along with Miss Martha Martin. They plan to spend the year together in combined study-travel in England and in Europe.

Daniel D. Hostetler, B. A. '21, since graduating from Goshen, has been a medical student in Western Reserve University, Cleveland, Ohio. Mr. Hostetler received the M. D. degree from Western Reserve in 1926. His internship is now completed, and Dr. and Mrs. Hostetler are settled in Sugar Creek, Ohio, where he is beginning his medical practice.

Walter E. Oswald, B. A. '21, and his family, are this year living near Masury, Ohio, where Mr. Oswald is principal of the Brookfield High School.

Alvin Yordy, '22, received the B. A. degree, *cum laude,* from Bethany College, Lindsborg, Kansas, in the spring of 1927, where he also did special work in music. Mr. Yordy is instructor in Music and Public Speaking in Hesston College, Hesston, Kansas.

Esther Brunk, B. A. '27, has a position in the public school system of La Junta, Colorado, where she is teaching English in the junior high school.

College News

The S. L. A. Book Committee met November 19, and selected about eighty dollars worth of books for the College Library. Professor Bender, the librarian, acted as Faculty representative, in the absence of Professor Lehman. This acquisition brings the total of books added to the Library this year to well over a hundred.

C. L. Graber and Professors Hershberger and Bender were present at the Conference of Pacifist Churches held at Manchester College, November 4th and 5th.

Professor Hershberger attended the annual meeting of the American Branch of the World Alliance for International Friendship Through the Churches held at St. Louis, Mo., November 9, 10, and 11.

A number of students heard Madame Schumann-Heink at South Bend, November 25.

Forrest Kanagy and Ellis Hostetler spent Sunday, November 6, at the home of Mr. and Mrs. Harry Roth.

Mr. and Mrs. Arthur Blough entertained Mr. and Mrs. Frank Raber, Sunday, November 13.

Frederic Smucker, of Orrville, Ohio, brother of Orrin Smucker, visited relatives and friends in the vicinity of the College, November 24-26.

Sam Zook and Louella Troyer, of near West Liberty, Ohio, visited friends at the College November 24.

Lester Hostetler, brother of a former student, Emerson Hostetler, and Rollin Kauffman motored from Smithville, Ohio, to spend Thanksgiving week with relatives and friends in the vicinity of the College.

Former students from Illinois took advantage of Thanksgiving week to visit friends at the College. Among them were Verna Schertz, Louella Schertz, Ethel Oyer, Joseph Buzzard, and Omer Steider.

Ferman Krabill, Paul King, Elmer Roth, Sadie Kanagy, and Laura Ellen Yoder, all of West Liberty, Ohio, visited friends and relatives at the College, November 24-25.

Merle, Sophia, and Ivan Miller, Lola and Loyal Hostetler, and Mary Yoder, of Wayne County, Ohio, visited in Goshen over the week-end, November 12-13.

Ruth V. and Martha Yoder, and Esther and Elsie Yoder were dinner guests of Esther Leininger at her home in Elkhart, Sunday, November 19.

Ada and Lois Lapp attended Sunday school and church at the Shore church Sunday, November 13.

Frances Loucks, Icie Steiner and Velma Steiner spent the week-end November 18-19 in Topeka visiting Ruth Gnagy and Al J. Yoder.

Eliza Brenneman, Irene Zook, and Lydia Hershberger were dinner guests of John Esch and family, Sunday, November 19.

Mary Swartzendruber was a dinner guest of Mr. and Mrs. John Eigsti, of Goshen, Sunday, November 6.

Ethel Sinclair, Mary Swartzendruber, and Edna Guengerich were dinner guests at President Yoder's home, Sunday, October 30.

Nola Leinbach went to the Elkhart General Hospital the evening of November 21, where she underwent an operation for appendicitis.

Edna Cook spent the week-end November 12-14 at Hammond, Indiana.

Pearl Detweiler, Beatrice Hershey, Chauncey Smucker, and William Hallman attended church at Topeka Sunday morning, November 20, and took dinner at the home of Ray Johns.

Clara Schertz, Dorcas Yoder, Alice Esch, Mary Yoder, Esther Good, and Ada and Lois Lapp spent the evening of November 11 in the home of Frank Ebersole.

The Kulp Hall girls have organized into four groups to compete in raising money by various kinds of food sales to furnish the sick room and redecorate the halls. The girls heartily appreciate the cooperation of the men and the fact that they are always hungry.

Miss Burkholder, Esther Good, Beatrice Hershey, and Mary Royer took dinner at the home of Mr. and Mrs. Frank Raber Saturday evening, November 12.

Esther Brenneman, Mary Wenger, Edna Guengerich, and President Yoder were visitors at the all-day meeting in Topeka, Sunday, November 20.

Esther Good was a dinner guest of Ardis Ebersole of Elkhart Thanksgiving day.

Luella Hostetler, Luella Yoder, and Fern Headings were dinner guests at the home of Mr. and Mrs. Dan Bixler of Goshen, Sunday, November 6.

Hettie Brenneman, Alice Aeby, Dora Hershberger, Barbara Hershberger, and Velma Hershberger were guests at the home of Jacob Bell in Elkhart, over the week-end, November 5 and 6.

Barbara Hershberger, Alice Aeby and Velma Hershberger were dinner guests at the home of Professor Hershberger, Sunday, November 13.

B. B. King, D. A. Yoder, Edward Mast, Oscar Hostetler, J. K. Bixler, F. B. Moyer, and O. P. Grosh were at the College November 8, attending a special session of the District Mission Board of the Indiana-Michigan conference.

Mr. and Mrs. Martin Boyer, and Cora and Charles Boyer, of Gettysburg, Pennsylvania, spent November 8-10 visiting Howard and Mary Musselman.

E. F. Martin, business manager, and his family have moved from their farm near Elkhart to Third Street, Goshen, where they will live this winter. They intend to build a new home in south Goshen in the vicinity of the College next spring.

In observance of National Education Week, W. G. Adams, County Superintendent of Education, and O. L. Walter, principal of the Goshen High School spoke in chapel on the mornings of November 9 and 11, respectively.

The bulletin board erected by the class of 1908 just inside the Administration building proved inadequate for the needs of the growing student body this year. Last month it was replaced by a large board in five sections, with a total length of sixteen feet. The absence of a blackboard in connection with the new board gives it a more tidy appearance.

The erection of an eighty-foot smoke stack in one section, and four and one-half feet in diameter at the rear of the Administration building during the week of November 14 was the cause of much interest and wonder. The old stack had not been satisfactory since the installation of the new boilers last year. The new one provides a much better draught.

N. E. Troyer, of Cable, Ohio, conducted chapel exercises November 17.

Dean Oyer, Fyrne Miller, Forrest Kanagy, Bertha Nohejl, Mary Rover, President Yoder, and Ralph Smucker attended the Christian Life Conference at the Home Mission in Chicago November 19 and 20.

Juanita Deffenbaugh, academy student, returned to her home in Masontown, Pennsylvania, November 28, on account of illness.

E. F. Martin spent November 18-28 in Michigan visiting congregations in the interests of the school. He reports a successful trip. -- --

Ralph Myers spent Thanksgiving at his home in Kokomo, Indiana.

Dean Oyer, Milton Smith, Tilman Smith, and Willard Smith attended the funeral of Mrs. D. S. Oyer, nee Francis Zook, an alumnus f Goshen College, in Ashley, Michigan, November 6.

Dean Oyer delivered a sermon in the Prairie Street Mennonite Church of Elkhart the evening of November 27, following a program presented by the extension department of the Y. P. C. A.

President Yoder attended a special Mission Meeting at Topeka, Indiana, November 13.

President Yoder delivered the sermon at the Thanksgiving service in the Prairie Street Mennonite Church of Elkhart.

President Yoder was in Chicago November 19 attending a special meeting of the Mission Board. While there he addressed a session of the Christian Life Conference at the Home Mission.

ATHLETICS

On Saturday evening, November 12, the College gym was filled with spectators to see the opening basket ball game. The opener, a game between the Juniors and Seniors was the kind of a game that everyone likes to see. It was hard fought, but clean from beginning to end. At the end of the first half it looked as though the Juniors would be victorious; however during the last half the Senior team made a decided change for the beter and overcame the strong Junior lead. The final score was 17 to 18 in favor of the Seniors.

Another game between the Freshmen and the "World" was played on November 16. The Freshmen who were beaten in baseball last fall showed the "World" that they could win a basket ball game. Raber Kennel was the high point man for the Freshmen, scoring seven of their fourteen points. The final score was 11-14 in favor of the Freshmen.

On Saturday night November 19, the "boys" played the "men" a basket ball game, and proved that the on-coming generation, those under twenty-one, could put out a stronger team than could the older fellows. All through the game the "boys" had a small lead until just a few minutes before the final whistle when Professor Miller dropped one through from back of center. The whistle blew and the score was tied. A five-minute overtime period was played. During this time the "men" scored one point and the "boys" two, leaving the final score 25-24 with the "men" on the short end.

Wednesday evening November 23, a game between the Freshmen and Sophomore men was played. This game might well have been called a public practice for the Freshmen. After the first quarter it was two more points for the Freshmen every time they wanted it. The final score was 39-7 in favor of the Freshmen. Raber Kennel was again high point getter for the Freshmen with a total of twenty-two points.

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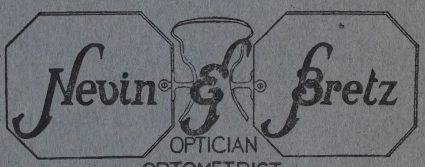

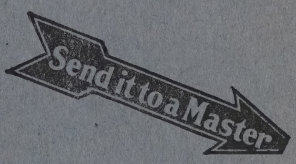

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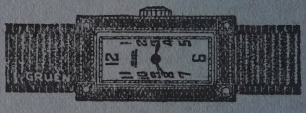

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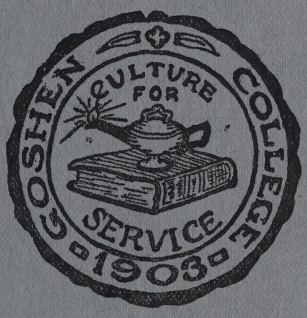

JANUARY, 1928

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IN THIS ISSUE

The scholarly and scientific article of this month's RECORD is Dr. Hertzler's report on "The Junior High School in Connecticut before 1872". It is full of some factual and striking information.

The most widely interesting article is the "Report of the Tenth Quadrennial Student Volunteer Convention" by Mary Wenger and Ralph Smucker. This Convention was of world-wide interest and representation.

The most interesting article to students is Professor Umble's write-up of "The Men's Inter-Class Debates". Professor Umble tried not to incorporate in this article his own opinion, but interviewed members of the student body and Faculty for their impressions.

THE GOSHEN COLLEGE RECORD
JANUARY NINETEEN TWENTY-EIGHT

THE JUNIOR HIGH SCHOOL IN CONNECTICUT BEFORE 1872

Silas Hertzler

(Reprinted from *The School Review,* Vol. XXXV, No. 10, December, 1927)

The public high school became possible in Connecticut in 1798, when a law was enacted which made optional the classics of the previous Latin grammar school.[1] At that time a higher English course, including English grammar, composition, arithmetic, and geography, was outlined. From that time forward the public secondary school was not only for college-preparatory boys but for all the young people in the state. The first permanent high school growing out of this law came in 1840, when the Middletown City High School was established.[2]

The Middletown City High School began with separate departments for boys and girls. This plan was continued until 1849, when a complete reorganization of this high school took place. At that time two important changes in organization were made: (1) the boys and the girls were put into the same department for class work although they were still separated on the playground and were seated in different parts of the study room; (2) the high school was divided into a senior department and a junior department, with one principal in supervisory control of both departments. The junior high school thus began in Connecticut in 1849, the junior department being an integral part of the high school from that time on.[3]

The committee of eight in control of the Middletown city schools began the high school in 1840 by bringing together all the children from the four elementary schools of the city who were from nine to sixteen years of age. Seemingly irrespective of intellectual advancement, these children and young people were placed in the newly organized high school.[4] No further record concerning entrance requirements is available until 1847, when a subcommittee was appointed by the "school committee" to examine pupils then in the primary schools for entrance into the high school. In 1848 the school committee further specified that no pupil should be admitted to the high school except on presentation of a certificate signed by at least one member of the general school committee.[5] In 1861 a written entrance examination in spelling, penmanship, arithmetic, geography, and English grammar was required.[6]

In 1840 the length of the high-school course was unspecified. No course of study was outlined; nor was there a definite length of time for attendance. When graduation was first permitted in 1848, specific subjects were required, on the completion of which diplomas were granted, but no suggestion was made as to the length of time needed to complete the course.[7] The junior department was first outlined in 1849. By 1851 a three-year course was given in this department of the high school, and a three-year course in the senior department.[8] By 1865 the schools of Middletown were completely graded. A five-year course was given in the elementary grades, followed by three years in the junior department of the high school and by four or five years in the senior department. The higher English course at this time required four years, while the general and the classical courses were each five years in length.[9]

In 1865 the curriculum in the five years of elementary work included reading, writing, spelling, drawing, number work, arithmetic, oral lessons, declamation, slate lessons, blackboard exercises, singing, and geography. The work in the junior department of the high school included reading, spelling, arithmetic, geography, composition, oral lessons, grammar, and United States history. The work in the senior department of the high school was divided into three courses—general, classical, and English.

In 1849 there were five teachers in the Middletown City High School—two in the junior department and three in the senior department. Teachers and pupils in the junior department were listed separately in the school reports each year until 1865. There were both men and women teachers. Girls attended as well as boys.

The six-year scheme for elementary-school work was a part of the plan suggested at the time of the organization of the New Haven High School in 1859. Three divisions—primary, intermediate, and grammar—were recognized in the elementary schools, each division doing the work of two school years. The school committee proposed that, since few entered the schools younger than six years and none entered the high school under twelve, the general plan should include six years of work in the elementary schools.[10]

Four years later, in 1863, on account of the strong classical emphasis in New Haven, a Latin school was begun as a part of the public-school system. While the curriculum emphasis was different from that in the modern junior high school, the age group served was practically identical with the age group in the modern junior high school. Pupils entered the high school proper at twelve years of age. Boys—later both boys and girls—entered the Latin school two years earlier than they entered the senior high school. The entrance requirement was that the pupil was to have made sufficient progress in the English studies to warrant the beginning of Latin. English branches were studied as in the elementary school except that the time usually given to English grammar was devoted to Latin.[11]

TABLE I

NUMBER OF BOYS AND GIRLS ATTENDING THE LATIN SCHOOL, NEW HAVEN, CONNECTICUT, FROM 1863 TO 1866*

Year	Number of Boys	Number of Girls	Total
1863-64	35		35
1864-65	34	10	44
1865-66	22	11	33
1866 (May term)	11	7	18

**Catalogue of the Public Latin School of New Haven,* 1863-1866, p. 20

TABLE II

AGES OF PUPILS ENROLLED IN THE LATIN SCHOOL AND THE HIGH SCHOOL, NEW HAVEN, CONNECTICUT, IN THE SUMMER TERM, 1866*

Age in Years	Number of Pupils in the Latin School	Number of Pupils in the High School
10-11	1	
11-12	6	
12-13	11	4
13-14	10	21
14-15	7	21
15-16	7	30
16 and over		51

**Report, Board of Education, New Haven,* 1866, p. 45.

Table I shows the number of boys and girls who attended the Latin school from 1863 to 1866. Table II shows the ages of the pupils who attended the Latin school and the high school during the summer term of 1866.

For three years, from 1863 to 1866, the Latin school existed as a separate institution. In 1867 it was incorporated into the senior high school. However, the plan was still followed of permitting pupils to enter the Latin department two years earlier than they entered the five-year course in the senior high school. This made a total of seven years for the Latin junior high school department and the high school itself.[12]

When the Latin school became a part of the high school in 1867, the entrance requirements for the Latin department were stated in greater detail than they were at any time previously. The chief reason for the existence of the Latin department was the desirability of having college-preparatory pupils begin language study earlier than the time of the completion of the elementary school. The admission requirements were a desire to make Latin the principal study, a willingness to study Latin for two years, a thorough mastery of arithmetic, and "corresponding progress in other studies". Again, at this time it was planned to give the regular English courses of the grammar school along with the extra Latin.[13]

The facts here presented show that as early as 1849 in Middletown, and 1863 in New Haven, special departments for boys and girls from nine or ten to twelve years of age were introduced into the public-school system. In Middletown not only was this department for pupils of junior high school age, but it was called "the junior department" of the high school. This junior department had its own separately organized course of study. Also, in the annual reports of the board of education the teachers and pupils in the junior department of the high school were listed separately from the teachers and the pupils in the senior department as late as 1865. It is true that enrichment courses and guidance in the present-day sense were not given, but in New Haven special vocational work was offered in the Latin school, its chief purpose being to prepare in the languages for college entrance. It is recognized that these examples do not represent typical junior high schools of the present day, but neither were elementary schools and senior high schools of that time exactly like such schools today. However, it is believed that elementary schools and senior high schools existed at that time. Why not also recognize the existence of the junior high school?

---

1. *Acts and Laws, State of Connecticut,* 1798, paragraphs 1-12, pp. 483-84. Hartford, Connecticut: Hudson & Goodwin.
2. Manuscript minutes, Middletown City School District, August 14, 1839, and January 29, 1840.
3. Manuscript minutes, Board of Education, Middletown City School Society, August 15, 1849.
4. *Connecticut Common School Journal,* III (November 15, 1840), 28-29.
5. Manuscript minutes, Board of Education, Middletown City School Society, October 23, 1847, and October 17, 1848.
6. *Rules and Regulations, Public Schools, City of Middletown,* 1861, p. 10.
7. Manuscript minutes, Board of Education, Middletown City School Society, November 15, 1848.
8. *Catalogue, Middletown City High School,* 1850-1851, pp. 11-16.
9. *Report, Board of Education, Middletown City School District,* 1865, pp. 23-26.
10. *Report, Board of Education, New Haven,* 1859, p. 16.
11. *Catalogue of the Public Latin School of New Haven,* 1863-1866, p. 16.
12. *Report, Board of Education, New Haven,* 1867, p. 55.
13. *Report, Board of Education, New Haven,* 1867, p. 55.

REPORT OF TENTH QUADRENNIAL STUDENT VOLUNTEER CONVENTION

I Mary Wenger

The tenth Quadrennial Convention of the Student Volunteer Movement for Foreign Missions was held at Detroit December 28 to January 1. The place of meeting was the Masonic temple, the largest of its kind in the world. It contained 947 rooms. The total cost of the building was seven million dollars. Its many large and well furnished rooms made it an ideal place to hold such a convention. The main auditorium could seat about five thousand persons. Besides this room there were several cathedrals and a number of large rooms where group meetings could be held. In the basement was a large kitchen and dining room, a lunch room, restaurant and sandwich shop. Then there was also a book store, a post office, an information bureau, several exhibit rooms, parlors and recreation rooms.

The general program of the convention included daily platform speeches by foreign and home leaders of the movement. "Colloquia" or group meetings where students met together to discuss questions which might arise during the convention, a daily devotional hour, and daily recreational groups.

There were provisions made that some time during the convention people from different nations and denominations could meet as national and denominational groups. Our own group of Mennonites took advantage of this opportunity and had an informal meeting where we discussed our own impressions of the convention. There were fifteen persons present.

The "colloquia" formed a very vital part of the convention because it was here that the students met in groups to discuss the problems which seemed vital to them in relation to the Foreign Mission movement. These groups were arranged so that students from one college were scattered into different groups so that the discussions might be more free and also that each college in turn might receive benefit from a number of different groups. The foreign students and the missionaries from different fields were also divided so that as far as possible each group would have some one representing each foreign field. The missionaries were appointed as counsellors and were present to give information when asked for it. Most of the time however was given to the students.

The discussions in these *colloquia* gave one an insight into the thought life of the students of America as well as those of other lands. The subjects discussed were usually those which arose from the platform talks. Some however discussed more theological questions. Some vital problems discussed were: How can we share Christ with those in other lands, with those in the home land, on the college campus? Everyone seems afraid of the word "religion"; are you afraid of being called pious? Christianity is made too formal in our colleges—Y. P. C. A.'s and Y. M. C. A.'s have the form of religion, but where is the real life? These forms take the real religion out of our schools. We must be more positive in our Christian living. We are too lazy to be good Christians. How can we break down race prejudice? What place has prayer on the college campus?

A summing up of impressions from students indicated a deepening of missionary conviction and a feeling that race prejudice and the American's superiority complex were not Christian and should be broken down.

II. Ralph Smucker

Elsewhere in this issue you will find an account of the organization back of this movement and how it functions; of the gracious hospitality of the people of Detroit; of the wonderful building available for this great gathering of representatives from colleges and universities of United States and Canada, and of delegates and speakers from foreign lands. This account will of course be my conception of the convention and my interpretation of the aims and how they were fulfilled.

The convention aims to get before the student body of America and Canada the needs and condition of other lands; to instill in them the spirit of world-brotherhood and love for humanity expressed in glorious victorious striving action; to enable them to reconsecrate their lives to the great cause of missionary enterprise. It furthered this purpose by using renowned men and sponsors of this movement as speakers, from the United States, as well as those men from other lands who have proved themselves. Much emphasis was placed on brotherhood of man and Fatherhood of God, with main emphasis on love expressed in world-wide terms. At first it appeared as though the emphasis would be placed on world-wide love so much that Christ would be excluded. But as the convention went on, more and more of Christ was brought in, culminating in the last message of the convention on "The Place of the Cross in the Missionary Motive and Message", presented by Dr. Henry Hodgkin, a medical missionary to China, Home Secretary of the Friends Foreign Mission Society, also Secretary of National Christian Council of China—a most able speaker.

Indeed we would say that the convention speakers endeavored to lead the liberally minded student bodies of our colleges and universities into a more fundamental appreciation of Christ and His teachings expressed in the terms of world-wide contacts and service.

Some of the speakers who helped make this Tenth Session of the Student Volunteer movement a success are as follows:

Dr. Hodgkin, referred to above; Dr. R. H. Akagi, a man from Japan who has studied in universities of California, Chicago, Harvard, and Pennsylvania; John R. Mott, Mordecai Johnson, Sherwood Eddy, Robert Speer—men who need no introduction; Professor Wie, of Boone College, China, who has completed his studies in Harvard, also in Cambridge Episcopal Theological Seminary, at present President of Central Christian University, at Wuchang, China; Max Yergan, National Y. M. C. A. Secretary for South Africa; Mildred Welch, a speaker of wonderful ability and strong personality, who had the distinction of being the American student delegate to the meeting of the British Student Movement in Glasgow, Scotland, in 1921; Dr. Holland, a Britisher; Dr. Roberts, pastor of United Church of Toronto; Margaret Crutchfield, traveling secretary of the Student Volunteer Movement; Akintunde B. Dipeolus of Nigeria, British West Africa; and many others from India, China, Japan, Korea, and the United States.

We cannot give the entire outlines of all these talks, but will give brief extracts from their messages:

"Final test of your Christianity is the character of your personal revelation of Christ."—Hodgkin.

"Christ gave His life for me, so I will give my life for Him."—Korean Girl.

(Continued on Page 15)

THE MEN'S INTERCLASS DEBATES

John S. Umble

FRESHMAN-SOPHOMORE DEBATE — December 16, 1927

"*Resolved,* That the Immigration Act of 1924 should be amended so as to admit Japanese on the same basis as Europeans."

FRESHMEN (Affirmative): Niemann Brunk, *Captain,* Ellis Hostetler, and Leonard Kreider. Paul Graybill, *alternate.*

SOPHOMORES (Negative): Silas Smucker, *Captain,* Arthur Blough, and Wilbur Hostetler. Allen Ebersole, *Alternate.*

JUDGES: Professor D. S. Gerig, of Goshen High School; Rev. S. L. Yoder, of St. Mark's M. E. Church, and Professor Edward Yoder, of the College.

PRESIDING OFFICER: President Yoder.

JUNIOR-SENIOR DEBATE — January 11, 1928

"*Resolved,* That the McNary Haugen Bill should be enacted as a farm relief measure."

SENIORS (Affirmative): E. J. Camp, *Captain,* Samuel Yoder, and John D. Burkholder, Jr. Tilman Smith, *Alternate.*

JUNIORS (Negative): C. K. Bender, *Captain,* F. S. Martin, and Paul Horsch. L. J. Martin, *Alternate.*

JUDGES: W. G. Adams, County Superintendent of Schools; J. W. Foreman, Superintendent of Goshen City Schools, and Dean Oyer, of the College.

PRESIDING OFFICER: Dr. Silas Hertzler.

The negative team won in both cases, the Sophomores 2-1 and the Juniors 3-0. From the debates held at the College during the past few years it would appear that the negative side of the average question enjoys an advantage over the other. Or else, for some cause, the best debaters are usually found on that side of the proposition. That seems unlikely.

All the teams did a high grade of work; but the concensus of opinion seems to be that the Senior team produced the most finished piece of debating, not only in covering all available material on the subject, but also in presenting their argument. Their team-work was excellent. So close was the debate that one of the judges expressed surprise when he learned that both of the others agreed with him in voting for the negative. Campus opinion appears to favor Paul Horsch as the outstanding individual debater of the contest; but all of the Seniors did platform work of a high order. Ellis Hostetler did the best individual work in the Freshman-Sophomore debate.

In the debate on the McNary-Haugen Bill the issue seemed to turn on the marketing of the surplus of farm products. The affirmative was unable to convince the judges that this surplus could be marketed as proposed in the bill. The negative insisted that a bill providing for handling the surplus of any product so as to guarantee a profit to the producer would encourage still greater over-production and, in the end, defeat itself. Their contention that the bill was unsound because it dealt with only one phase of the farmer's difficulties also had weight. These considerations added to the recent decline of interest in the bill—a point skillfully presented by the negative—appear to have been deciding factors in the minds of the judges.

(Continued on Page 12)

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VOLUME 29 JANUARY, 1928 No. 4

EDITORIAL

SNOWDRIFTS

Stuck in a snowdrift! How often have you heard these words in the last week or so? Yes, there were a lot of us in a similar position and it's quite a cold place to be. The trouble with most of us is, we either get too cold and freeze our toes or too hot and lose our temper. Of the two it shows more strength of character to do only the former. Both, however, are quite easy to do and most people indulge in both.

It is hard to think of anything more exasperating than to be the driver of a car in perfect running order, with both back wheels blissfully spinning round and round in the snowy track, but refusing to go backward or forward. It takes us back to the days of the stubborn mule, but in this case any amount of pepper seems to be useless. The only consolation there seems to be is that there are so many others in the same predicament. In fact about the biggest satisfaction you can feel is the joy you get when you're finally back in the road again and, on going ahead, you see the car which had recently gone around you (occupants all smiling at your vain efforts) sitting in a nice large drift with the driver furiously stepping on the gas and his wife leaning forward and telling him what to do.

But taking all in all, snowdrifts are rather fun. You do get a thrill in telling everyone of your experiences, how many times you were stuck, how the radiator froze, you broke three springs, etc. You feel akin to all the other people who are traveling through the snow. You love the man who stops and helps you out almost as your own brother. But oh! how you feel toward the one who reck-

lessly shoves and crowds ahead of you and causes you to turn off and get into another drift. While traveling through snow, the "road-hog" shows his most distinctive characteristics. Really snow-storms do show the true nature of the respective drivers. All their fairness and good or poor sportsmanship can plainly be seen by all on the road.

Maybe snowdrifts are good for us. —"RV"

EXTIRPATION

There is an apparent tendency among a certain class of present-day writers to make capital of odd elements in existing civilization. Such authors as the Sinclair Lewis or Mencken type are attempting to laugh certain institutions out of existence by bringing to light, overdrawing, and ridiculing certain practices, which, by them, are considered to be absurd. No doubt they often are right; no doubt we do many foolish things in our present conventionalized system of thought and action. But, on the other hand, the precedent is often mocked because of the exception; the existing order suffers loss because someone has side-stepped; the rule is derided because someone has failed to abide by it; and the ideal is jeered because someone has failed to reach it. Is this a fair method of judging? Is it proper to make sport of a social obligation just because someone has been too clumsy and awkward to execute it properly? At the best this is just another way of administering destructive criticism without offering anything constructive to replace it, which is hardly justifiable; and what is more, it is often exposing and exaggerating the exceptional mishap at the expense of the general rule—straining at gnats. Does the fact that one man buys a car and runs it into a tree, smashing it to pieces, disqualify all cars for future usefulness? Or even if there are a majority of folks, let us say, who are not what they profess to be religiously, is that a demerit of the religion they do profess?

We are accused of attempting to pour everyone into the same educational mould by these ardent breakers of precedent and yet when one is expelled for the breaking of established rules he deems it a gross sacrifice and insult and often attempts to avenge himself in some form or other. Now if he really wants to break with the existing order what should he care about a degree? Can't he learn as much without it? Of all our foolish customs, isn't this an outstanding example? He should be overjoyed for the privilege of expressing his liberal philosophy in so concrete a manner. Again, many of these posing free-thinkers who are so fearful of the results of imposing upon everyone a uniform system of thought are attempting to spread their own propaganda by that very means. They are attempting to establish their own philosophy and are whipping folks into line by means of scorn, mockery and exaggeration. Surely this is a paradox. Many of their productions are a direct criticism of their system of propaganda and could be used as arguments against their conduct but there is no one to use them, for it is taken for granted that an argument against dogmatism comes from an author of this type.

It is quite probable that if more of them would make use of the scientific attitude, of which they speak so freely, instead of exaggeration, fault-finding, and liberal dogmatism, hallucinations would diminish and many of us would be spared from night-mares of the future. —"SA"

RELIGIOUS

RELIGIOUS NOTES

Council meeting was held on December 14. A number of students were received by letter into the church here, and a number were welcomed who had received letters of recommendation. Bro. D. D. Miller then preached for us, after which council was held.

Sunday, December 18, was the day on which communion was held. Bro. C. Z. Yoder of Wooster, Ohio, preached the communion sermon for us. His subject was, "The Seven Last Sayings of Jesus".

In our weekly Devotional on December 22, we had with us Bro. and Sister D. Parke Lantz, returned missionaries from South America, who gave us inspiring talks on their work in that field. Sister Lantz pictured for us the customs and habits of the natives. Bro. Lantz gave a general talk on their work, and the problems that confront them as they deal with those of the Roman Catholic faith. After the talks opportunity was given for questions. A number of interesting curios were also shown. These messages brought us in closer touch with our South American mission, and helped us realize more than before the great work which is being carried on in that field.

In our daily chapel services on December 23, we had the privilege of having with us Dr. Neighbour and his song leader, Mr. McKee. Dr. Neighbour is a well known evangelist and conducts many revivals in this land and others. Mr. McKee gave us a number of vocal solos. This was followed by an inspiring message from Dr. Neighbour on the story of Jonah and the whale. He pointed out very definitely that this was not a fable, but that every word of it was true.

It has been customary to have Vesper services on every fourth Sunday. On December 18 at four P. M. the usual Vesper program was given. A number of selections were given by the choruses of the College, under the able direction of Professor B. F. Hartzler. This was followed by a talk given by Miss Mary Wenger, a returned missionary from India and student at the College. She pictured very vividly for us a Christmas in India and the customs that accompany it. She stated that the Indian Christians have the spirit of Christmas in them and give what little they have with the true spirit of love.

On the evening of the same day, the Junior Departmetn of the Sunday school gave us a very interesting Christmas program. A number of Christmas songs were sung, and spirit of giving was promoted by each pupil, when he carried a small white gift to the platform and laid it in a basket for some poor orphan child.

On December 21, the girls met for their weekly prayer meeting in the reception room of Kulp Hall. "The True Spirit of Christmas" was the subject for discussion. The leader pointed out the true spirit with which a gift should be given. She also pointed out the spirit of love and sacrifice which was manifest by God's gift to the world. An opportunity was given for open discussion.

On Wednesday evening before the Christmas holidays, the boys met in the social room for prayer circle. There were two main thoughts emphasized: the real meaning of Christmas, and living the true spirit of Goshen College in our home communities.

OUR REVIVAL MEETINGS

The revival meetings held by Bro. Stauffer from E. M. S. proved a blessing and an inspiration to us. Five souls accepted Christ as their personal Saviour. They were received into the Church by baptism, December 18.

In addition to the visible results we feel that there has been a deepening of the religious life on the campus. Many, we believe, have been drawn closer to their Lord and Master by the talks and sermons of Bro. Stauffer. Christ means more to many than He did before the meetings.

A number of the fundamental doctrines of the Bible were discussed. We feel that our faith in Christ, in the Bible, and in the Church was strengthened. Many "reasons why" were given—reasons for the great truths of the Holy Scriptures. Doctrines peculiar to the Mennonite Church were also treated. We feel we are stronger Mennonites for having had Bro. Stauffer with us.

While the meetings were in progress teachers and students met in small prayer groups. God's presence was felt, making these little prayer circles a source of inspiration to us.

THOUGHTS ON THE NEW YEAR

With the coming of the New Year comes a mingled feeling of happiness, regret, and satisfaction. Thinking back over the year that has passed into history we see many pleasant hours. Experiences that have brought pleasures to us are carefully placed in the sacred chambers of memory. There we will keep them as time goes on; forever and anon we will withdraw into these hallowed chambers to live our happy times over again.

As we stroll through the halls of memory there will be nooks which we will try to shun—but that will be impossible. We will come upon them suddenly, as we walk about. But why avoid them? Because in these nooks will be failures of the year nineteen hundred and twenty seven.

Turning to the future we experience a feeling of satisfaction, for the year nineteen hundred and twenty eight lies before us. We can live it as we choose, and place the pleasant experiences and victories in the hallowed chambers of memory. We shall endeavor so to live that we will not have to place so many defeats in the dark unpleasant nooks of Memory's Hall.

As the New Year comes in, we humbly come to the Father's feet, imploring wisdom and strength so to live during the coming year that we can stroll in the future through its memories and not come upon unwelcome experiences, but find only the happy and beautiful. —B.

CAMPUS OPINION

Exam time is almost here!

What do you think of semester exams?

Should a good exam include all the most important points of the previous class lectures and discussions? Or should it merely include a representative group, picked at random from a much larger group of questions which cover the entire course in a more detailed fashion? To what extent should the exam grade determine the semester grade? Or maybe you do not believe in semester exams at all. Maybe they should be substituted by numerous smaller tests, outside reports or semester papers. Or do you think these are merely supplementary, that both should be required in the same course? Should there be a system of exemptions? In many institutions Seniors are exempt from all examinations the last semester. Is this justifiable and proper?

Do you have anything else to offer on the subject of semester examinations?

I do believe in examinations. Especially in college should they represent rather thoroughly the work covered. Shorter tests, reports, and term papers offer a student medium of expression and are invaluable aids toward his grasping of the fundamental facts of his course. But in my opinion they do not adequately take the place of semester examinations. However, inherent in the busy time of graduation are some reasons why a senior might be exempt from examinations at the end of his last semester, providing he were required to meet a very high grade of scholarship in his courses.

It appears that examinations have at least a three-fold value aside from their importance to the teacher:

Knowing that he shall be examined is an unconscious stimulus to a student to do more thorough work than he otherwise might do. They are merely another application of the age-long rule of labor and reward—not the highest motive, but inescapable, it seems.

Careful preparation for this final testing time unifies for a student the facts of his course, it gives him a comprehensive, coherent grasp of its scope.

They are like life—we can not escape in it crises which test our training and development. Largely according to the manner in which we meet these minor testings as students will we meet life's examination times. From that angle they are excellent opportunity for development. —Bertha C. Burkholder.

I am in favor of semester examinations without any system of exemptions with the exception of exempting the seniors from all examinations the last semester. I think this would be altogether justifiable and proper.

In my opinion a semester examination takes a place in a course that can be supplemented by nothing else. It gives the student a chance to work over the material that has been covered and organize it so that it can be more readily recalled. It should of course cover the most important points of the subject and not attempt to recall trivial details.

I do not think that a semester examination can take the place of tests, reports or term papers. All have their specific places in a course.

Too much emphasis should not be placed on the examination grade. The examination should be more for the benefit of the student than the teacher. After a student has been in the class for a semester the teacher should know what he has done without the aid of an examination. This, however, is true only where the classes are small. In a large institution where the classes are very large an examination is often the teacher's only way of determining whether the student has done the required work or not. —Esther Roth.

A few college students allow a constant dread of semester exams to subtract considerably from their life at college. We are, however, glad for the fact that they are greatly in the minority.

To the student who does his work well, the semester exam is an opportunity to show his instructor what he has learned, and certainly if he has learned much he need not dread the examination. That is logical, is it not?

But the semester exam is limited in its opportunities for the student to demonstrate his knowledge. A series of questions are asked, usually on the subjects which the professor considers of major importance. It is, of course, impossible to cover all subjects of major importance studied in one semester, by a dozen questions. Hence, to the student who is working for mere grades, the exam is not altogether fair. It may happen to emphasize just that about which he knows the least, whereas another student may have remembered especially well just that which the instructor considered most important.

A five-minute quiz at the beginning of each recitation period on the discussion of the previous recitation hour might be used to take the place of semester exams.

Of a number of students interviewed all were opposed to semester exams, but none had alternative plans to offer which would be an improvement over semester exams. The greatest argument for our present plan is this: students do not want semester exams, and professors dislike to give them, yet we continue to have them year after year. Certainly there must be some merits in a system which is so unpopular, yet continues to exist. —Ellis Hostetler.

(Continued From Page 6)

In the Freshman-Sophomore debate the affirmative argued the necessity of an amendment to the so-called Japanese Exclusion Act as a move in the direction of better racial understanding and of prevention of future wars. The negative insisted that race problems are best solved by keeping the individuals of widely differing races apart. On this principle and on their contention that no pressing immediate need exists for the proposed amendment the negative staked their hopes for success.

A new feature introduced this year is permitting the audience to render a decision. After the ballots of the judges are in the hands of the chairman and before the results are announced, the audience votes. Both audiences this year showed keen interest, although not all those present voted. After each debate the audience, by a majority of three and four respectively, agreed with the vote of the judging committee.

MENNONITE HISTORICAL SOCIETY NOTES

H. S. Bender

The report of the collection of books for the Historical Library during the summer of 1927 which was begun in the November issue of the RECORD is here completed.

4. LANCASTER COUNTY AMISH MENNONITE (ALSO BERKS COUNTY). Here a few books were secured from C. Z. Mast and other friends, but perhaps the greatest number secured from any one person in the entire east was from Henry Stoltzfus of Elverson, who has an unusually large collection of old books, and who very generously gave everything that was desired. More than that he took several afternoons of his busy time to conduct the writer through his district in search of books and other material. He deserves many thanks and appreciation for his kindness and generous donations.

5. FRANCONIA DISTRICT. There was but a limited time spent in this district, and not so many books secured for that reason. However thanks are due Quintus Leatherman and John D. Souder, who generously gave of their time in taking the writer to various places in the vicinity. A number of books were secured by gift and some rather valuable volumes by purchase, the latter from Jacob A. Freed, who has a library of old books. Among those secured from Freed is a copy of the 1751 (1752) *Ausbund.*

CONCLUSION. It is impossible, due to lack of space, to mention the name of every one who has given books to the Historical Library during the summer. For the same reason it is quite impossible to list all the books secured. Suffice it to say that the generosity and kindness of the many friends who assisted in the gathering and giving of books has greatly enriched the library and made it more valuable for research and study in Mennonite History. Naturally a large number of duplicates were secured. However it is the plan to assist the other schools of the Church in building up historical libraries, as well as to supply the Historical Library at Scottdale with duplicates which are not to be found there at present. During the time the writer spent in Lancaster County the promise was also made to give one copy of every book secured to the Historical Library which might be established there at some future date. Duplicates are also valuable for exchange and sale.

Other valuable accessions to the Historical Library have been recently received from friends. From Mary Skerk of Goshen were received copies of the first four disciplines of the Mennonite Brethren in Christ Church, as well as the first volumes of the *Gospel Banner, Evangeliums-Panier,* and the *Youth's Monitor.* From Timothy Brenneman was received a copy of the first hymnal of that church. The gifts are much appreciated.

During a recent visit in Wayne County, Ohio, the writer secured a number of valuable booklets and pamphlets from C. Z. Yoder, some of them coming from the library of the late John K. Yoder. Among the number were several old tracts, David Zook's poetical version of the Psalter, some of the Amish Conference reports, and some almanacs. Some valuable old correspondence dealing with church affairs, written to or by John K. Yoder, was also secured. The kindness of Brother C. Z. Yoder in giving this valuable material to the library is much appreciated.

Program of the Christian Life Conference

To be Held at Goshen College, February 17-19, 1928

FRIDAY EVENING

The Abundant Life—*John 10:10*

7:00 Song Service
Devotional——Irvin E. Burkhart
Louisville, Ky.
The Abundant Life—The Purpose of Christ——Sanford C. Yoder
Goshen, Ind.
A Life of Wholehearted Devotion to Christ——Abram J. Metzler
Masontown, Pa.

SATURDAY AFTERNOON

Fellowship

2:30 Song Service
Devotional——Irvin E. Burkhart
The Need for Fellowship——O. O. Miller
Akron, Pa.
The Church—A Fellowship of Believers——I. W. Royer
Orrville, O.
Christian Altruism——C. L. Graber
Goshen, Ind.

SATURDAY EVENING

The Young People and the Future

7:00 Song Service
Devotional——Irvin E. Burkhart
The Mennonite Church, Yesterday, Today and Tomorrow——H. S. Bender
Goshen, Ind.
Building for the Future——Abram J. Metzler
"Workers Together With God"——S F. Coffman
Vineland, Ont.

SUNDAY MORNING

9:30 Sunday School
10:45 Sermon——A. J. Steiner

SUNDAY AFTERNOON

"Things Most Surely Believed"

2:00 Song Service
Devotional——Irvin E. Burkhart
The Meaning of Faith——Noah Oyer
Goshen, Ind.
"The Salvation Which is in Christ Jesus"——S. F. Coffman
The Christian's Walk——A. C. Good
Sterling, Ill.

SUNDAY EVENING

Christian Service

6:00 Fellowship Hour. *Subject*: How Shall I Serve? Discussion opened by——C. F. Yake
Scottdale, Pa.

7:00 Song Service
Devotional_____Irvin E. Burkhart
The Supreme Motive for Service—"The Love of Christ Constrains Us"_____O. N. Johns
Canton, Ohio
The Unfinished Task_____Paul Erb
Hesston, Kans.

MODERATOR_____O. N. Johns
ASSISTANT MODERATOR_____H. S. Bender
CHORISTER_____Walter E. Yoder
Washington, Ill.

The College Choruses will provide special music for each of the evening programs.

(Continued From Page 5)

"He is my life, my joy, my all"—Summing up "What Christ Means to Me" —Korean Girl.

"All Africans claim that a man is as his god."—A. B. Dipeolus.

"All fields of Africa have been explored except the mind of the African."—A. B. Dipeolus.

"The Africans want a God who has no color line nor racial prejudice."—Dipeolus.

"If you can't pull, then push; if you can't push, then pull; if you can't do either, then get out of the way."—Dipeolus.

"We go as the carrier of love. We go because we love others. Let's be active, not rocking-chair Christians."—Aaron.

"The Cross is Jesus in His inmost being gathered up in a single act. Nothing brings us to reality like the Cross. The Cross of Christ is supreme obedience."—Hodgkin.

"Function of missions is to save souls and to bring the lives of men in touch with the life of Christ. Wherever we find men who do not love, who hate, who know not Christ, there is the place for missions. Only love can overcome hatred; only good will, prejudice: only knowledge, misunderstanding. To err is human, but let's not err twice!"—Dr. Weis, Japan.

"Missionary enterprise to be successful must be a joint enterprise, the missionary and the national. It took 500 years for Buddhism to be Japanized, but it took only 70 years for Christianity to become Japanized."—Dr. Akagi, Japan.

"American statesman said, 'America for Americans', but an Argentine said, 'America for humanity.' "—Dr. A. Mackay.

"It is hope and faith in Christ that keeps up the undaunted faith of the missionary. An Indian lad said, 'When I sin I drive a nail in the unresisting hand of Christ."—Dr. Holland.

"History has been made by small groups who went out to share a life. If we discover the particular place that we are to fit into we must have God's view of the world."—Van Dusen.

The convention closed with a simple, quiet summary of the events. The speaker expressly stated that "We didn't want to close woth an emotional appeal, but quietly and reverently; all should make their life choice in prayer and alone with God, not in the midst of an emotional appeal.

OUR LITERARY SOCIETIES

VESPERIAN

On November 21, the Vesperian Literary Society gave a program concerning the life and works of Carrie Jacobs-Bond. Her autobiography was given in two parts: "The Hard Roads of Melody", Part I, by Esther Yoder, and Part II, by Dorothy Shoots. After having heard her life discussed and the history of her noted song, "A Perfect Day", given by Icie Steiner, we were better able to appreciate the song itself. "A Perfect Day" as a vocal solo was then ably rendered by Verna Graber.

"Modern American Poetry" was the theme of our program for December 12, Martha Yoder opened by giving an account of the life of John Hay. A number of Eugene Fields' poems for children were read by Ada Lapp. We enjoyed hearing those poems again, many of which we had learned and read when we were children. The life of Richard Hoover was discussed by Hazel Stauffer. The concluding number on the program was a trio, "Little Boy Blue", sung by Luella Yoder, Verna Graber, and Lois Lapp.

AVON

A program of literary nature was first for this month. Hettie Brenneman gave a collection of interesting facts and incidents on the life of Louise May Alcott. "Thanatopsis" and other of Bryant's choice poems were read by Blanche Brenneman. One of Henry Van Dyke's short stories, "The Blue Flower", was reviewed by Barbara Hershberger.

The last program for this month was a discussion of music. Esther Brenneman spoke on "The Place of Music in Life". She said that music has a place in every life from childhood until death. Since music is the expression of the soul we may expect to find it everywhere. No matter how sadly civilization is lacking in a tribe or nation the expression of some type of music is found. Alice Esch read a paper on "The Story and Growth of Music". She began with the uncivilized man's expression of music and traced the development of music to the present time. A biography of one of the world's greatest musicians, Mozart, was given by Pauline Adams.

At this meeting the Avons decided to buy a reed living room suite for the Avon rooms in the Science Hall. The regular meetings of the society will be held in these rooms.

AURORA

Since the last report, the Aurora Society has had several interesting programs. In giving these programs, the speakers not only demonstrated that they knew how and where to find material with which to interest the Auroras, but they showed us how to present the material, too. This is just one of the many things which the Aurora Society expects and demands of its members. Every old Aurora has learned this, and the new members are falling in line very nicely.

We are not posing as a perfect society, because there are times when things do not go just as smoothly as one would like to see them. We, however, feel that we have ideals that are worthy of our best efforts.

Several of our programs have been dispensed with, because of special meetings in other College activities. The type of programs which have been rendered is worthy of notice. They have been purely literary. They consisted of such subjects as, "The Economic Interpretation of History", "How Different Individual Personalities Have Influenced History". Some very worth while discussions were given on these subjects and to add to their interest, a number of instrumental solos were given. We are looking for more good programs and are expecting big things of the Aurora Society.

ADELPHIAN

"Colonial New England" was the topic for discussion in the Adelphian Literary meeting on November 28. Ora Keiser told us how the Sabbath was spent in the colonies, how the church services were conducted, how order was maintained during the services, and what was expected of the people on the Sabbath day. Raymond Yoder then told us about the home life in the colonies. The last part of this topic, "Witchcraft in New England", was discussed by Ralph Myers. He told us how people were brought to trial, convicted and punished, many times unjustly.

On December 12, the following program was given, on "Contemporary American Poets": "Edna Vincent Millary", by Paul Graybill; "Rachel Lindsay", by Russel Kauffman; "Robert Frost", by Ora Yoder; and "Edward Arlington Robinson", by Marion Schertz. Each speaker discussed the life and works of a writer and read a selection of his poetry.

HOMERIANS

On November 28 the Homerians gave a Thanksgiving program. There were several Thanksgiving stories given by society members. We were very glad for an address by Professor Weaver and a piano solo by Helen Long. After the program we held our usual six weeks' election. Returns from the election showed: George Smith, president; Bertha Nohejl, vice president; Velma Hershberger, secretary; and Lydia Hershberger, critic.

On December 12, the following program was rendered: inaugural address, by the new president; piano solo by Hilda Byler; three five-minute talks on "Ways to Increase Our Society Spirit", and a vocal solo by Irene Slagel.

ALUMNI

Frances Zook Oyer, '02, wife of Daniel S. Oyer, of Ashley, Michigan, died on November 3, 1927. The funeral service was held November 6.

Horace Gingerich, oldest son of Professor Gingerich, '02, and Mrs. S. F. Gingerich, of Ann Arbor, Michigan, died of typhoid fever during the latter part of October.

Clara Trautwein, '05, a B. A. graduate of Indiana University, is teaching biology in the Goshen High School. Miss Trautwein also acts as supervising teacher for the Goshen College student teachers who do their supervised teaching in botany.

J. R. Rupp, B. A. '11, and later a graduate of Rush Medical School of Chicago, is superintendent of the East Side Sanitarium, 3840 West Fort St., Detroit, Michigan. Dr. Rupp and his family are living at 234 East Philadelphia Avenue, Detroit.

Alice Treuschel, '16, is director of Religious Education in the elementary schools of Goshen, Indiana. This work in religious education is done during the regular school day, and in the school buildings, but is financed by the churches of the city.

L. L. Miller, B. A. '16, formerly pastor of the Mennonite church near Wadsworth, Ohio, is living in Brewster, Maine, where he is pastor of one of the Congregational churches located there.

Vinora Weaver, B. A. '18, was married June 9, 1927 to Earl L. Salzman. Rev. and Mrs. Salzman are living near Topeka, Indiana, where Rev. Salzman is pastor of one of the Mennonite churches.

Edna Cook, '19, is this year a member of the college senior class of Goshen College.

P. L. Mast, '20, has gone on with his college training since graduating from the Goshen College Academy. He received the B. A. degree from Indiana Central College in the spring of 1926. Mr. Mast is now pastor of the Evangelical church near Rich Valley, Indiana.

Berdine Thornton, B. A. '22, for several years librarian in the Goshen High School, was married at the First Evangelical church in Elkhart, Indiana, on December 27, 1927, to Jonathan Stutzman, of Middlebury, Indiana. Mr. and Mrs. Stutzman reside at 409 East Madison Street, Goshen.

Esther Smucker, B. A. '25, is a medical student at the Woman's Medical College of Philadelphia, Pa.

Clifford P. Martin, B. A. '27, has a position in the insurance department of the First Old State Bank of Elkhart, Indiana.

Dora Shantz, B. A. '27, began a nurses' training course at the Mennonite hospital and training school, La Junta, Colorado, in October.

Charles Fricke, B. A. '27, entered Princeton Theological Seminary, at Princeton, New Jersey, at the beginning of the academic year in October.

Wallace Miller, B. A. '27, is doing graduate work in biology in Iowa State University, Iowa City, Iowa.

Catherine Ruth Yoder, B. A. '27, is one of the teachers in the Osceola Grammar School, near Elkhart, in Elkhart county, Indiana.

Amanda Frey, B. A. '27, is teaching in the centralized community high school in Clinton township, Elkhart county, Indiana.

Lulu Smith, B. A. '27, is teaching English, physiology and mathematics in the junior high school of Shipshewana, Indiana. Miss Smith also is principal of the junior high school.

Delmar Hershberger, B. A. '27, has just received a civil service appointment in Washington, D. C., where he is doing research work in the field of acoustics in the naval research laboratory. His address is 1242 Twelfth street, N. W., Washington, D. C.

College News

The Extension department of the Y. P. C. A. conducted the Young People's meeting at the Prairie Street Mennonite church in Elkhart, Sunday evening.

John Habecker, alumnus '27, visited old friends at the College December 4 to 8.

Students tired of Dining Hall fare were afforded a real treat when the women of the College congregation invited the entier student body to their respective homes, Sunday, December 4.

Abram Landis, pastor of the Mennonite church at Ephrata, Pa., was a visitor at the College the first week in December.

Professor John Umble spent the first week-end in December at the home of his mother in West Liberty, Ohio.

Professors Witmer and Miller, Jonathan Yoder, Howard Musselman, Milton Smith, and Earl Mast were present at the annual meeting of the Indiana Academy of Science at Notre Dame University, December 2.

Twenty students heard the concert of the Russian Symphonic Choir at South Bend, December 12.

Delmar Hershberger, alumnus '27, stopped off here a few days, December 9-12, to visit friend(s) (!) before completing his trip to Washington, D. C., where he will take the position of Junior Physicist in the Bureau of Standards.

Oscar Burkholder, pastor of the Mennonite church at Breslau, Ontario, visited the College, December 11.

Katherine Lantz, Vera Albrecht, Paul Smucker, and Virgil Burkholder, of Bluffton, Ohio, were visitors here over Sunday, December 11.

Gottfried Heuberger, of Smithville, Ohio, was the guest of Elam Zimmerly December 11.

Dr. Charles K. Neighbour, noted evangelist, with the help of his song leader, Mr. McKee, conducted an interesting chapel service, December 12.

W. J. Bender, former student here and a graduate from Harvard last spring, spent the holidays at his home in Goshen.

Mr. and Mrs. Harry Roth entertained all the West Liberty students and visitors in their home Friday evening, November 26.

Ferne Headings, Alice Esch, Irene Zook, and Hazel Stauffer were dinner guests of Mr. and Mrs. Sam Plank December 4.

Professor and Mrs. Edward Yoder entertained Icie Steiner, Luella Hostetler, Milton Smith, Blanche Brenneman at their home December 4.

Ada Burkhart and Mary Wenger spent Sunday, December 11, with Mr. and Mrs. Chris Reiff of Elkhart.

Verna Graber, Nora Blough, Mary Yoder, and Dorcas Yoder took dinner at the home of Mr. and Mrs. Harry Roth, December 4.

Esther Roth, Mr. and Mrs. Arthur Blough, and Hilda Byler were dinner guests of Mr. and Mrs. Edward Martin of Elkhart, December 4.

Photographer, taking Chorus picture: "I can't see Mr. Don Smucker's face there in the back row."

Prof.: "Perhaps it's just as well."

That's right, Don. Sacrifice for the good of the organization!

Mary Royer, Chauncey Smucker, Virgil Good, and Frances Loucks took dinner at the Bender home December 4.

Alta Brenneman and Ruth Heatwole went to Iowa with Edna and Cleo Cook in their Ford Sedan over the holidays. Alta and Ruth spent their vacation in Kalona while Edna and Cleo went home to Germantown. The return trip through the deep snow proved an adventuresome undertaking, but all arrived hale and hearty.

Lois Lapp went with Miss Bertha Burkholder and John Burkholder as far as Lancaster, Pa., where she spent her vacation with her grandparents, Mr. and Mrs. J. H. Hershey.

Ada Lapp had all her brothers and sisters, Ruth, Myron, Amos, Helen, Cora, and Harry here for a reunion during Christmas vacation. The Anna Stalter home was rented for the occasion.

Aaron Loucks, of Scottdale, Pa., conducted chapel exercises December 5.

During the Christmas vacation Assembly Hall was given a new coat of paint.

Professor and Mrs. Edward Yoder recently underwent tonsilectomies at the Elkhart hospital.

R. R. Smucker, Mary Fretz, William Hallman, and Beatrice Hershey were Goshen College representatives at the annual convention of the Student Volunters of America, held in Detroit, December 28 to January 1.

In keeping with Goshen College tradition, just before Christmas vacation about sixty students formed a party which went to the homes of the various members of the Faculty, singing Christmas carols at each place.

Dr. Silas Hertzler, head of the Education department, has been appointed chairman of the Relations Committee for Goshen, of the National Education Association.

Mr. Conrad, and sons,Vernon and Irvin, and daugthers Laura and Eunice, stopped off at Goshen while on their way from Bluffton, Ohio, to their home in Sterling, Ill.

Due to the inconvenience and almost impossibility of seating in the Assembly Hall the gradually increasing audiences at some of the College programs, the gymnasium was tested for its acoustic properties by holding chapel services there December 13. The Men's Chorus and the student body as a whole sang. This was merely one of several tests to be made to decide its fitness as an auditorium.

Professor Bender delivered a lecture on Mennonite Historv at the annual Northeastern Mennonite Ministers' Meeting held January 5 and 6 in Orrville, Ohio.

If big feet are conducive to success in the study of the stars, the Junior class certainly has prime material for the development of a wonderful astronomer —at least a Junior girl was heard to remark, "When my feet are cold, I'm just cold all over!"

ATHLETIC NOTES

On November 30, the Aurora and Adelphian basket ball teams met for the first time this year. The game was close and hard fought from beginning to end, but due to the lack of practice both teams had some bad breaks. The teamwork of the Adelphians was good during the first part of the game, but towards the end the cooperation lagged and had it not been for a fairly good lead it would have meant defeat. The Auroras have not had much practice and include several new men. They will undoubtedly have a strong team when they once learn to know each other. The final score was 9-12 in favor of the Adelphians.

On Wednesday evening December 14 the Freshmen and Seniors met each other in a hard fought battle. Up to this time neither team had been defeated. The Seniors started with a bang and scored first. The Freshmen followed with a score and from that time on the Senior team was not able to overtake them. The score at the end of the first quarter was 4-12 in favor of the Freshmen. This looked like an easy victory, but the Seniors had a rally in the second quarter and at the end of the half the score stood 10-13 in favor of the Freshmen. Now it looked like enybody's game. The Freshman team came back in the second half with a determination to win and did it. The final score was 19-13 with the Seniors on the short end. The Freshmen have a large number of good men to pick from and are going to make the other classes put up some real fight to beat them.

A game between the College Freshmen and Academy girls was also played on Wednesday evening December 14. This proved to be one of the best girls' games that has been played at the College for some time. Both teams showed some real spirit and neither team gave up until the final whistle. The score at the end of the game was tied at 23-23. Because of the lack of time the tie was not played off.

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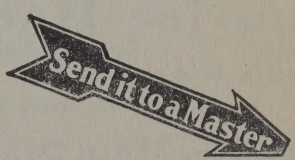

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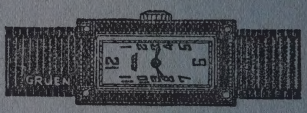

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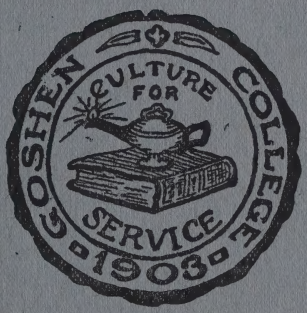

FEBRUARY, 1928

VOLUME 29 NUMBER 5

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If you are interested in the welfare of our College do not overlook the report by the Goshen Chamber of Commerce on page 3.

If you are a student at Goshen College be sure and read each contribution to *Campus Opinion* carefully and "go thou and do likewise".

If you are down in the mouth and need a tonic turn to the cutest and most clever article of the month by Professor Franck on *The Debate.*

THE GOSHEN COLLEGE RECORD
FEBRUARY NINETEEN TWENTY-EIGHT

FROM THE EDITORS OF THE COLLEGE RECORD

Titus Weaver

In the early history of the College the paper was called the Elkhart Institute Monthly. W. K. Jacobs was the first editor of the Institute Monthly in the year 1898-1899. Next in line was C. K. Hostetler who was editor from 1899 to 1905. At the present time C. K. Hostetler is expressman in the American Express Company at Youngstown, Ohio. During the school years 1905-1910, Daniel S. Gerig was editor. He is now a professor at the Goshen High School, Goshen, Indiana. Solomon F. Gingerich, now a professor at University of Michigan, was editor for the school year 1910-11. C. Henry Smith was editor of the Record of 1911-12. He is now professor in Bluffton College, Bluffton, Ohio. J. W. Shank, a missionary in Buenos Aires, Argentina, was editor of the Record of 1912-13. All these editors mentioned so far were professors in the College at the time of their editorship. The policy at that time was that one of the Faculty members should be editor instead of the students. Why they made the change is not for this paper to show. From here on to the present day the editors were members of the student body. The first student who served as editor was William B. Weaver. He was editor during the school year of 1913-14. The next one of this group was Vernon Smucker who served through the school year of 1914-15. He is at present a teacher in Wooster, Ohio. J. C. Meyer, professor at Western Reserve, Cleveland, Ohio, was the editor of the Record of 1915-16. Orie B. Gerig was editor during the year of 1916-17. He is connected with the American Friends Service Committee, Boston, Massachusetts. D. E. Lehman served in 1917-18. Norman G. Bauman of Lisbon, Ohio, was editor during the school year of 1918-19. H. C. Miller, professor in one of the high schools of Canton, Ohio, served as editor for the year 1919-20. Allen Y. King, of Struthers, Ohio, was editor of the Record of 1920-21. C. A. Fulmer, of Wilmington, Delaware, was editor of the Record of 1921-22. John Thut, of Chicago, served as editor in the year 1922-23. The College was closed during the year of 1923-24 and therefore had no need for an editor. In the fall of 1924 the school opened again with Joseph Graber as editor of the Record. Mr. Graber is now a missionary in Dhamtari, India. After Joseph Graber, Edwin Weaver, of Wakarusa, was editor during the year of 1925-26. We have one more left who was editor in 1926-27. This one is Delmar Hershberger, employed in Washington, D. C. Samuel Yoder, a senior in College, is editor of the Record of 1927-28.

THE DEBATE

Professor Ira S. Franck

The debate, that is, the Freshman-Sophomore Women's Debate, was held January 26, having been moved forward from January 27. Thus, I may readily surmise, a precedent has been established for Goshen College—the changing of the original date for a debate as fixed by the Committee on Public Occasions. Again, it should be stated, in justice to all concerned, that this change of date was most commendable as it permitted many to sojourn to South Bend on Friday night; for, as everybody knows, "Music hath charms to sooth."

But I shall speak of the debate. President S. C. Yoder of the College presided, and didn't even hesitate on the word "alternate". Keenness of interest and intensity of spirit charged the very atmosphere. As the debaters took their places on the platform the Freshman colors moved, rather haltingly, across the top of the stage. But, to adopt the historic present, everything is in readiness, no one whispers—even the alternates have pencil in hand.

The question at issue is, "Resolved, That the United States should immediately guarantee the independence of the Philippines at the end of ten years." The Sophomore team upholds the affirmative; the Freshman, the negative. The affirmative speakers are: Dorcas Yoder, Lois Lapp, Mary Yoder, with Ada Lapp serving as alternate; the negative team is composed of Ruth Heatwole, Clara Schertz, and Rachel Weaver, with Barbara Zook as alternate. Dorcas Yoder contends that independence is necessary; while Rachel Weaver, after making certain necessary concessions, asserts that independence in ten years is unnecessary. Lois Lapp advances a step further in insisting that the immediate guarantee is necessary, only to have Clara Schertz retaliate with the assertion that independence in ten years would result in certain failure, economically and politically. Now the affirmative appears to take the advantage as Mary Yoder demonstrates that the "ten year period" is practical; but Ruth Heatwole clinches matters for the negative with proof that the Filipinos could not overcome their present deficiencies in ten years. Of course, then there is the rebuttal. But, why speak of it? Everybody knows that the speakers follow in the reverse order; that each speaker is allowed four minutes, excepting the last one who may speak six minutes.

But the debate is over, the last word is spoken, and I may again adopt the "past" of the situation. The audience decided 23-16 for the affirmative. The judges, and with them rested the answer to the question, "Who won the debate?", cast their ballots: negative, two; affirmative, one.

The crowd filed from the auditorium and a dozen impromptu debates began forthwith.

The debate was, without question, of high calibre. Careful preparation was evident in the organization of material, as well as in the wide scope of material introduced. As to the delivery, I should say that excellent platform "stance" characterized each speaker. And let no one advance the criticism that some of the speakers spoke too rapidly, for here is had the actual touch of femininity. The debating technique was indicative of the most experienced debaters, in that person-

alities were avoided and that every consideration was accorded the ability and point of view of the opposing team. The debate interested the audience; therefore, a good debate.

In the "critique" I made note of three things. First, Mr. Butcher, debate coach of the South Bend High School, and one of the judges of the evening, explained that the deciding factor of the debate was the advancement and reiteration of the economic phase by the negative. The affirmative had missed its opportunity in failing to refute a none too valid point. But the device was effective; hence, good debating. Second, Dr. Correll advanced the opinion that Germany lost the War because of the fact that she had neglected the art of debating. Finally, it was decided, not unanimously, not to adopt the critic-judge system.

What a fine debate!

A STATEMENT AND RESOLUTION BY THE GOSHEN CHAMBER OF COMMERCE REGARDING GOSHEN COLLEGE

It may be of interest to friends of the College to know that the recent Endowment Campaign, launched by the Mennonite Board of Education, has received favorable consideration by the Goshen Chamber of Commerce. Its considerations, of course, are from a purely economic standpoint and are based chiefly on statistical data and conservative estimates furnished, on request of the Chamber, by Dr. Correll, Professor of Economics at the College. The following is a significant statement taken from their report:

"In the first place, the income from the Endowment Fund will be spent in Goshen. Further, a considerable portion of the Fund is likely to be invested in Goshen. Still further, the raising of a sufficient Endowment Fund is all that is necessary for Goshen College to be admitted to the North Central Association of Colleges, which means Class A, the highest academic ranking."

After making a brief study of the annual business conducted by the College, as well as the indirect benefits rendered, such as increase in resident population, or the founding of new industries, they reach the conclusion that:

"When all direct and indirect expenditures in Goshen are considered because Goshen College is here, it seems very conservative to estimate its annual value to the community as close to $100,000. This sum will be increased in direct proportion to the growth of the College. The growth of the College will be largely determined by the success of its Endowment Campaign. And the educational advantages to our young people will also be increased in direct proportion to the success of this Campaign, for, while Goshen College is denominational, as are the vast majority of all American colleges, its doors are open to students of all faiths . . . .

"Because of the above considerations, the Directors of Goshen Chamber of Commerce, at their meeting on January 13, 1928, Resolved: That the Goshen Chamber of Commerce cordially endorses the Endowment Campaign now being conducted by Goshen College, and recommends generous contributions to the Goshen College Endowment Fund by the citizens of Goshen."

THE NEW DAY CALLS FOR A NEW SENSE OF VALUES

(Selected)

The easy optimism of the old order was staggered and shaken by the vast volcanic upheaval of the World War. Like a war-mine exploded, it rent wide the ordered strata of our complacent world. It was not only a divisive and weakening war between the "Christian" nations; it not only destroyed but disillusioned; it revealed the ghastly evils of our semi-pagan civilization. The new generation, like the new world, has seized upon the idea of "self-determination", with a vengeance. It takes nothing for granted. It demands the right to live its own life, formulate its own beliefs, determine its own objectives. —G. Sherwood Eddy.

There is another fallacy that is widespread, and that is that it doesn't make any difference what you do or where you do it; that it is the kind of person you are that counts. A little common sense would show the nonsense of that.

For who would say, for instance, that Thomas Edison would have been as great a servant of mankind had he been a drugstore clerk, mixing soda-water with all of the skill and efficiency he has been using to ferret out the secrets of Nature these past fifty years? —H. P. Van Dusen.

When it is said that America is un-Christian it is meant that the total complex of the deeds of this nation in reality expresses a spirit which is not the spirit of Christ. This does not mean that the activities of this huge vigorous reality are not carried on by professing Christians for there are multitudes of them here. It means that where America in her world-wide relations touches people of a different economic system, it tends to exploit them instead of serving them. It means that America exercises contempt for peoples of different colors, that it has names for them which gather up in one word all the venomous contempt of a condescending soul. —Mordecai Johnson.

It is stated by the "Buffalo Evening News" that the cost of our navy and land forces in China has mounted to some $50,000 a day, or nearly double what all the American mission boards have been spending on all their mission work in China.
—G. Sherwood Eddy.

The time is past when we 40,000,000 Christians in America can take a long spoon and hand the Gospel to the black man at our door and feel that we have gained enough experience thereby to conquer the soul of China with it.
—Mordecai Johnson.

When a person begins to view the world as God must see it, the slums of New York get put in the same class with the slume of Shanghai, and the mountain whites of Alaska fall into the same category with the mountain yellows of inland China, and the sleek, self-satisfied, dissolute, pagan Mohammedan in the University of Cairo appears side by side with the sleek, self-satisfied, dissolute Christian student in Yale, or Illinois, or Rice, or Stanford. —H. P. Van Dusen.

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VOLUME 29 February, 1928 NUMBER 5

EDITORIAL

HONORARY

Do you attribute honor to whom honor is due? There are apparently only two justifiable reasons for attributing honor to anyone: first, it is a means by which we express our appreciation for a service rendered; second, to honor anyone tends to idealize him, thus establishing his character as a goal for which to strive. Other than these, there is no reason for honoring anyone.

In the first place, if a man is to be honored because he merits honor, because he has rendered a service which deserves admiration, it is right and just that we honor him. In this instance, honor is a sort of compensation and should be given most generously to the one who has knowingly faced the greatest hazards to benefit others. The point is, has our present standard of honors measured up to this? In a recent issue of a magazine there was an account of a man who helped in Red Cross work during the World War. He was always extremely cautious. He realized the danger, but would go almost any place to aid a sufferer. He, knowingly and deliberately, faced terrible dangers, but he used good sense and judgment in his work and conduct. One day he found one of his very dear friends slain and brutally butchered on the field. Immediately he was dazed with horror and grief. This gave way to a feeling of recklessness and foolhardiness. He had nothing to live for; why should he take care? That afternoon he went any place without any thought of deliberation or judgment. Immediately, his fame spread abroad. Probably he saved and relieved no more sufferers than he had many times before, but he showed more lack of common sense and judgment—so we honored him! It

apparently takes a thrill and nothing more, to draw honor from a modern American mind. What we wish to honor is blood and thunder.

This Compensation theory of honor applies only to the living, of course; the dead man cannot appreciate his own honor. The only object, then, in honoring one such, is to establish his work and habits—his character—as an ideal. Have we shown better judgment in this case? Why do we honor Napoleon? or Alexander? or Caesar? or Hannibal? Why do the Germans honor Bismarck? And the Italians, Cavour and Garibaldi? And the Americans————? Is it because we think of them as ideal characters? Do you wish to become an unscrupulous, scheming, crooked politician or a butcher of men? It is their ability, not their character that we honor, and what is more tragic than misdirected ability? If we wish to establish proper ideals we must give honor to whom honor is due.

—"SA"

GRADES

Grades are the teachers' interpretation of the students' ability to assimilate certain facts. Teachers have different theories on which they give their grades. Some grade on work accomplished and include effort. Others grade on native ability only, while yet others use a combination of the two. The first of these is the only just way to grade.

It is not fair to grade according to capacity, because that is a part of the natural inheritance of the individual. Capacity remains the same although it may be developed or allowed to remain undeveloped. Since capacity is inborn no credit can be given to the individual himself. Then why rank the individuals A, B, C, D, continually praising the A student in the presence of the D student when neither is to blame or deserve credit for his position? Since capacity is a gift and is not earned in any way, it deserves no place in deciding the grade of the individual.

Effort or work is the most justifiable basis for grading. An A student who does not work should be failed just as quickly as the C student who does not work. This is not true in the school of today. The A student with much bluffing, using his general knowledge and his neighbor's notebook, during class recitations, having previously passed an intelligence test with a high score, receives an A for a term grade, while other C students spent much time and effort on the course and received perhaps a C for the term grade. Does that seem fair? A C student who works just as hard as an A student deserves just as much credit and therefore just as good a grade as the A student.

Grades are intended to be a stimulus. If they fail to do this they do not fulfill the original purpose. Do grades stimulate the students here at Goshen College? An instance has been cited where the student was stimulated to bluff. The majority are dissatisfied rather than encouraged by their grades. Some are perfectly satisfied whether A or C so long as they receive a passing grade. The few remaining may be stimulated by grades to do better work. But of those who are stimulated by grades, many are liable to make grades their goal rather than the mastering of a task. So that instead of being a stimulus it becomes an end in itself. Isn't that a small goal to set up for four years of hard work and the spending of several thousand dollars?

TURN TO PAGE 9

RELIGIOUS

WORTHWHILE POINTS FROM LEW SARETT'S LECTURE

The lecture by Lew Sarett was not intended to be of a religious nature. Yet several points were brought out which are really worth-while points, and worthy of consideration by the Christian.

"A man should strive to reach what he would like to be in his finest moments," was one statement made by the lecturer. Pause a moment, and give it a little consideration. Any person from the ignorant to the highly educated will have moments in which he thinks of the better things in life. Perhaps he sees a higher plane of living than the one upon which he now dwells. In quiet, still moments anyone feels a desire to reach higher, and be less tainted with the things of the world—material or spiritual. Then when he gets out into the real everyday life again, the vision and better desires fade away. Mr. Sarett would tell him to remember the vision of a better life, and "strive to reach what he would like to be in his finest moments."

Another point that should be taken to heart was his emphasis upon taking time to really live. Perhaps this is not strictly of a religious nature, and yet, is it not? The Father did not place us here to make one wild rush through life. In doing that, we could not take time to notice the good and the beautiful about us.

We should take time to get out close to Nature and spend some time just enjoying what she shows us. In so doing we shall be drawn closer to the Creator, and then we hold communion with Him. To him who takes time to enjoy and appreciate some of the beauties of Nature, life will be a little fuller, a little sweeter, and will mean more.

Take time to observe the beauty in the lives of those about you. It is doubtless there, if you will just take time to observe. Anyone who observes his fellowmen to see their good qualities is sure to have a richer, fuller life.

Take time to be a friend and a companion. Do a little good where you can—you will make life a little easier for someone, and receive a blessing yourself. Or, if you want to really live, TAKE TIME!

TESTING TIME

As our final examinations came on, the chapel services were very appropriate. Of course, the students had the examinations on their minds, and wondered if they would pass. Then we were told to order our lives so that we shall be able to meet life's tests and pass them, arriving at the Great Examination in full confidence that we had met life's tests in God's strength, and trusting Him to take us through.

—B.

OPEN DOORS TO INDIA

Once again we had the privilege of attending Vesper services in Assembly Hall, on January 22 at 4 P. M. After the Men's Chorus had rendered several numbers, the service was given over to Bro. R. R. Smucker, returned missionary from India. In an inspiring talk on the subject, "Open Doors in India", he pictured for us the many wide open doors for service in that country. Doors, leading to the hearts of the people, who, by sympathy, kindness and love are won over for the Master. Doors wide open for medical service, in which the physical, as well as the spiritual needs of the people are cared for. Doors which may be entered by living the simple Christian life—a life wholly consecrated to the Master's will—a life of service.

By means of illustrations, Bro. Smucker showed how many of these doors had been entered, and how effective work had been the result. He spoke of Bro. M. C. Lapp, since gone to his reward, whose life has been a living testimony for his Master. By means of his medical skill, he won the confidence of many. People had so much faith in his power of healing that they would travel for miles, rejecting nearby government hospitals in which there were competent doctors and nurses. The story is told of one patient who lived in Belaspur, a good-sized town boasting a government hospital and two mission hospitals, who, however, had heard of Bro. Lapp's medical skill, and demanded that he be taken to Balodgahan, over 100 miles away. Friends placed the patient in a two-wheeled, springless cart, and slowly made the journey. They ignored the Mission hospital in Dhamtari, where a competent doctor and nurse were located, and traveled seven miles farther to Balodgahan. This is only on of the many experiences in the life of Bro. Lapp. He had succeeded in entering an open door, not only through his medical skill, but also through his simple, every-day Christian life.

Bro. Smucker also mentioned the name of Garjan Bai, also passed to her reward, who had spent many years in the Girls' Orphanage at Balodgahan. Her beautiful life of prayer and consecration was an inspiration and was the means of moulding the lives of many young girls under her care, for further Christian service.

Doors for greater service in the villages surrounding Mahodi, a mission station located some 20 miles from Dhamtari, were opened by a single invitation to the people of the villages to visit the mission station some Sunday. As a result of this invitation some 500 people thronged to the bungalow. A wonderful opportunity was given for presenting the gospel and the missionaries took this opportunity to hold a service. A number more such invitations were given and each Sunday the crowd increased. What may the harvest from this small act be!

Kindness, sympathy, and love opened many doors, and resulted in winning souls for Christ. The time for kindness is always now, for we may not have another time for that particular kindness. Now, while the person who needs the kindness is here; now, while we are able to do the kindness; now, while we think of it, and are inclined toward it. "Postponed kindnesses are usually kindnesses slain."

Such doors are wide open to each one of us. It may not be in India; such doors are open all about us—even in our school work. They can be found anywhere.

THE BEST GUIDE BOARD

"The righteousness of the perfect shall direct his way." Guide boards are very common these days—due, no doubt, to the ever increasing number of automobiles. If one finds himself in a new country, he very seldom has to ask his way, for the guide-boards are helpful.

However, it is very different on the pathway of life. It is so easy to lose one's path, and stray from the right course. Pride keeps us from asking the right way. We become confused. How blessed is a clear conscience at this time! If our hearts are right with God, that sense of rightness will direct us. All we need to ask is, "Is it right?" and the answer will be given us by conscience. —L.

CONCLUDED FROM PAGE 6

Since grades no longer serve their purpose, they should no longer be used. A mere statement of whether the student passed or failed would be all that is necessary. They should be judged solely on effort and work. This seems to me the fairest and best system of classification. If anyone will try to explain clearly the difference between a C plus and a B minus, he will get a glimpse of the fallacy of this method of grading. Likewise if you will try arranging a group of thirty-five papers from A plus, A, A minus, down to D plus, D, D minus, or F, you will partly realize the task imposed on the teacher and the likelihood of making a mistake.

After all, why this rush for high grades, the burning of midnight oil, the mad cramming? If the work is done for the interest of the work itself or the desire to know, then it is justifiable. Otherwise it is the proof of a small mind and a great pride. Does getting an A now prove you're a fairer, truer, better-natured, more honest man than getting a C?

CAMPUS OPINION

What about student conduct?

Do students of Goshen College have enough dignity? There has been considerable discussion of late concerning the *pros* and *cons* of this question. What do you think about it? Do we respect our Faculty the way we should? Do upper-classmen receive proper recognition, or don't you believe in class distinction? If they don't, probably it's their own fault. At any rate they set the example; is it a good one? What about our conduct in chapel, in church, or in any public meeting? What do you think of dining hall conduct? Would you approve of a family service, at least once a day? What can be done to improve the manners of Goshen College student life?

Students of Goshen College do not have enough dignity. By dignity I mean qualities that command respect. We do not have enough respect for the Faculty in the classroom or on the campus. Neither are the upper-classmen respected as they should be and would be, if they had more dignity. The conduct in chapel and other meetings is not what it should be. There is too much whispering and laughing. This lack of dignity is especially noticeable in the dining hall. The attitude is too much one of carelessness. Family service at one meal a day would tend to correct this fault. The manners of Goshen College student life would be much improved if the spirit of irresponsibility and "blind optimism" were changed to one that would regard college life as a period that determines what later life will be.

—Allen Ebersole.

You ask me, "Do the students of Goshen College have enough dignity?" I say, "No."

After a few years of College life, if you are not more excellent, more worthy, more honorable—all of which are qualities implying dignity—either the College has failed you or you have failed to grasp part of the purpose of a liberal education. It seems to me that something akin to this has happened in too many of the students of Goshen College. The outward expression of real excellence and real worth is not there. Now do not understand me to mean that students should be more sophisticated, or that they should pretend to be what they are not. That is not what I mean by dignity and the appearance of worthiness. I mean rather that they should wear and possess those traits which are the marks of a gentleman or a lady. Sophistication and putting on airs is nothing more or less than "plain cussedness", if I may use that term.

If the Faculty are not properly respected and if the upper-classmen do not receive proper recognition, it is largely their own fault. Usually people are rewarded according to what they deserve and this will apply here with little exception. You cannot force respect and recognition; you must merit it.

There is no question that our manners in chapel, in church, and in the dining hall, can and should be improved. So long as students make themselves conspicuous in public meetings and attract unnecessary attention while eating, there is room for improvement. Some of this is probably due to ignorance and some to a

lack of personal dignity. As a solution I suggest that those who do not know should be informed and given examples; for those who know and do not, I have no solution. We must let them suffer. —F. S. Martin.

In times past, it seems that the common people revered the college student as a demi-god, a man far above his less fortunate brothers, a person to be worshiped. Just as a college student was above all other beings, in the same way the upper-classman was lord over the poor Freshman. The newcomers were the potential slaves of the more advanced students.

Happily this condition never existed in Goshen College. Instead, a spirit of fellowship is maintained among the students and between them and their instructors. Goshen College is now a family where the teachers have the duties of parents. The Seniors are the big brothers and sisters and the rest of us are to profit by their example, at least in theory.

Of course, we should pay due respect to those who are older and more learned; but is it best for us incessantly to laud and serve them? Let us make Goshen College a well-ordered family in which every member is a social equal. We know that we belong to a good family. It is for us to prove it in a skeptical world by our conduct. —Leonard Kreider.

Too often we have the mistaken idea that dignity does not belong in the small college. It has its place in the life and conduct of our students the same as it does in a large college or university. From the many comments I have heard on this subject I believe most of us feel that there is a lack of dignity and formality on our campus. What can we do about it?

Very unintentionally, we do not show to our Faculty the respect that is due them. By our actions it would seem that we often forget that they are our superiors. How often after chapel is dismissed do we see students in such a hurry to leave Assembly Hall that they push past the Faculty in order to get out first. I know ours is a busy life here, but I don't believe we ever need to conserve time to such an extent that we have to discard courtesy to do so. I wish it were possible for us to pass from Assembly Hall in the order that we are seated; that is, Faculty, seniors, juniors, etc. It would be more orderly and would take no more time.

Since in grade school we teach small pupils to say, "Good morning, Mr. Brown," naturally one is surprised to hear college students greet their professors with a hearty "Hello!". This is not a habitual practice, to be sure, but one such instance is not excusable. A man or woman who has attained the position where he or she deserves to be called "Doctor" or "Professor" should be given that title.

Perhaps upper-classmen do not receive proper recognition at Goshen College, but do they deserve it? Is it easy to determine who are upper-classmen by their actions? There should be a greater distinction between classes than is evident here. I do not mean that a junior or senior should feel his superiority, but he should possess certain qualities of dignity and poise which make him worthy of the respect given him. Upper-classmen, is our conduct in chapel, in church, in the classroom, or in the dining hall such that a freshman might well follow?

A few suggestions regarding the customary dining hall conduct would have been helpful to new students this fall. Many had to learn by embarrassing experiences that they must not pass dishes or ask to have them passed without the permission of the host or hostess. An occasional lecture on dining hall etiquette

would be very beneficial to all of us. I strongly favor the idea of family service at our evening meals during the week and the noon meal on Sunday. It adds an agreeable amount of formality to dining hall conduct and would take no more time than our present method of serving. —Edna Cook.

As a whole, we are a "gutmanich" group, but there are some of us who neglect small formalities that would greatly improve the general tone of student conduct. We do not show the respect for our Faculty that they deserve. This is manifest in various small ways; one lies in failing to address Faculty members by their proper titles; another, making "bright remarks" or asking catch questions in classes. Most unkind of all is the habit that some of us have of discussing in public any disagreement we might have with the methods of any of the Faculty members.

As for upper-classmen, those who have the dignity that should be theirs, receive the respect that is due them. Those who act like Freshmen are treated like Freshmen, which is as it should be. As a rule the upperclassmen set a good example of the right quality of dignity.

Our conduct in chapel is not what it should be. These few minutes are set apart for worship in the busiest part of the day, and they should be used for nothing else. All books, as well as subjects for conversation, should be left outside. Perfect quiet before the service begins would help a great deal to better the spirit of the chapel exercises.

Dining-hall conduct might easily be improved. The idea of family service for dinner each day is a good one, for it would create enough formality that carelessness and poor table manners would become more noticeable and therefore more likely to be eradicated.

—Dorcas Yoder.

There are many times when one regrets that there is no three-hour course in "Student Conduct" on the College Curriculum. The reason for its absence is obvious, for good conduct would not be insured by lectures and academic discussions on the topic. The basis of good manners is good behavior. To behave in a natural, spontaneous, and agreeable manner requires cultivation.

How shall Goshen College provide for this? Class distinction may afford many opportunities, but class distinction which is nothing more than a "better than thou" attitude between classes is of no value. It must be a "class" distinction which includes more people than freshmen, sophomores, juniors, and seniors, and extends farther than the four sides of the College campus. This type of "class" distinction includes a deferential respect for age, academic rank, women, foremen at the Shop, or any person in authority. It is a class distinction which will not foster a clannish spirit. Under-classmen will give the "right of way" to upper-classmen, regardless of personal likes or dislikes. This will develop in the individual a way of behaving which will be spontaneous, and a safeguard against thoughtless discourtesies to superiors. After students leave college this training will be valuable. If they find themselves working for employers whose personalities might not inspire respect, they can at least respect their position.

If this type of class distinction were established as a tradition at Goshen College, and expressed in all phases of student action, an atmosphere would be created which would bring a richer meaning to the motto before us—"Culture for Service." —Edith M. Witmer.

OUR LITERARY SOCIETIES

AURORA

During the past month the Auroras have had some very interesting programs. The program of January 9 consisted of a discussion of "The Work of the Church and School" by William Yeager, "Benevolent Despots" by Paul Slabaugh, "Men Whose Ideals Have Influenced History" by Amasa Kauffman, besides two interesting numbers by the albino "African Jungle Jubilee Quartet".

On January 16, Ezra J. Camp gave us a splendid solo, after which Samuel Yoder led us in another of our good old Aurora open forums—a discussion of history. A piano duet by C. K. Bender and Howard Musselman was also enjoyed by all.

January 23, we gave our special "Aurora pep program". We all participated in singing our Aurora Song. Howard Musselman gave us a very interesting discussion of the history of the Aurora Society. Earl Mast, who as a member of the Freshman English Composition class did some research work in "Alumni of Goshen College", then gave us a splendid discussion of the project under the head of "Favorite Sons". It is of interest to know that in answer to a questionnaire sent out to over 125 alumni, the results showed that four of he five selected as the leading alumni of Goshen College were Auroras. These four are: J. F. Ebersole, Arthur Gilliom, S. F. Gingerich, and J. C. Meyer. "Forward"—our motto, was the subject of the last talk of the program, by Ralph M. Holdeman.

VESPERIAN

The first meeting of the Vesperian Society, after the Christmas holidays, was held on January 16. It was indeed one of literary nature. Ruth Miller gave a review of Thomas Hardy's novel, "Tess of the D'Urbervilles". One of Thackeray's most famous novels, "Henry Esmond", was reviewed by Mary Martin. This book is based on history and has its setting in England during the seventeenth and early part of the eighteenth centuries, when controversies arose between the defenders of the dethroned King James II and William of Orange. Pauline Herr reviewed Dickens' interesting novel, "The Tale of Two Cities".

A musical program was given in Assembly Hall, January 23, and attended by our "sister society", the Avons. Barbara Zook played a piano solo. Life sketches of Bach, Beethoven, and Handel were discussed by Katherine Gerig. A piano duet by Mary Royer and Hazel Stauffer followed. Elsie Yoder gave the histories of some well-known hymns—"Just as I am", "God Moves in a Mysterious Way", and " 'Twas Midnight and on Olive's Brow". We were especially favored to have Mrs. Miller read for us "Annabelle Lee" and "The Bells", while Sylvia Hostetler accompanied her on the piano. A quartette, "Sweet Luana", was sung by Pauline Herr, Louella Yoder, Verna Graber, and Lois Lapp. "Three of My Favorite Songs and Why", was discussed by Louella Yoder and Betty Burkholder. The final number on the program was a piano solo by Lois Lapp.

ADELPHIAN

During the month of January the Adelphian Literary Society has had some interesting programs. They were of a widely different nature but all of them were, due to the efforts of those on the programs, made interesting and beneficial to those present. The first of those programs was given on January 9. The subject for discussion was "Our Island Possessions". Hawaii, the Philippines, Porto Rico, and other islands were discussed as to their government, and educational institutions.

One week later on January 16, the program consisted of a newspaper. This program helped us to understand better the purpose of a newspaper and how it is organized, as well as furnishing us some good laughs.

On January 23, F. S. Martin gave a lecture-demonstration to the society. He told us many things about chemistry and physics and performed several experiments.

The January 30 program was impromptu. This kind of program puts a great amount of life into the meeting; and, although it was not so heavy as some, it was well worth while. The program consisted of a quartet, several speeches, and a debate. The question for debate was, "Resolved, That the women of Goshen College should take advantage of the opportunities given them by Leap Year." The debate was won by the affirmative (as was to be expected). Last on the program was a conversational trio. During this meeting we took into the society a new member, Mr. Glenn Yoder. The election of officers for the next semester resulted as follows: president, Jay Eberly; vice president, Paul Horsch; secretary, Leonard Kreider; treasurer, Ellis Hostetler; critic, Frank Raber.

AVON

There has been little of fun and lightness in the Avon programs this semester. For variety such a program was tried for our first, after Christmas vacation. The program called for answer of roll call with a New Year's resolution. The entire program was impromptu but quite entertaining. Vera Jane Judson gave the reading, "A Cleft Heart". Mary Fretz was given an opportunity to talk on one of her favorite subjects, "Winter Sports". Miss Fretz comes from the North where winter sports have more meaning than they do here. We seldom see snow as she described it. "Our Society" was the subject assigned to our president, Beatrice Hershey. She asked these questions, "Has the Avon Society meant to you what you expected it to. If not, why? What can we do to improve our society? What have I done to help the Avons?" "Resolved, That galoshes are more practical in January than are wool hose" was the subject debated by Wilma Welty and Dula Roth. The judges decided in favor of the negative. Luella Eash and Dorcas Yoder sang the duet "Holy Spirit" and we closed the program by singing the Avon song.

We were glad to accept an invitation from the Vesperian to attend their musical program. We enjoy these programs and appreciate the spirit existing between our societies.

Because of examinations our last meeting was called to order only for election of officers for the second semester. The election resulted as follows: president, Mary Fretz; vice president, Ardis Ebersole; secretary, Barbara Hershberger; treasurer, Nola Leinbach; critic, Alta Brenneman.

HOMERIANS

"Astronomy" was the general subject of the program of the Homerian Society, January 23. The program consisted of several piano solos by G. F. Price, some interesting facts about modern astronomy by Floyd Moore, "Famous Astronomers" by Helen Long, "The Planet Mars" by Eliza Brenneman, a musical reading, "Home", read by Bertha Nohejl, with Helen Long at the piano.

On January 30, the society featured a radio program broadcasting from W. H. L. S. in the Homerian studio. The first number was a Hawaiian string duet by Lydia Hershberger and Irene Slagel. "Two Black Crows" was ably rendered by two radio stars, Carl Metzler and John Hartzler. A very interesting feature of the program was the weekly "Tried and Tested Recipes" by Ethel Sinclair. Floyd Moore, an accomplished harmonica soloist, contributed two special numbers. Other interesting features of the program consisted of news items by G. F. Price, a reading by Mildred Weldy, and "Beauty Problems", by Mary Roth.

After the program the society elected officers for the coming six weeks. The returns showed, president, Homer Hershberger; vice president, Lydia Hershberger; secretary, Eliza Brenneman; treasurer, George Smith; and critic, G. F. Price.

ALUMNI

H. G. Good, '08, who received the Ph. D. degree from the University of Pennsylvania in 1915, is professor of the History of Education in Ohio State University. Among Dr. Good's publications is a book entitled *Benjamin Rush and His Services to American Education*. Dr. Good's address is 342 Twentieth Ave., Columbus, Ohio.

Mrs. Anna Christophel Mullet, '09, teaches the Berlin school in Locke township, Elkhart county, Indiana.

Allen B. Christophel, '12, teaches in the Dells school, in Harrison township, Elkhart county. Mr. Christophel also is one of the ministers in the Yellow Creek Mennonite church, near Goshen.

Ezra Mullet, '12, pastor of the Nappanee West Mennonite church, of Nappanee, Indiana, teaches the Locke Center rural school in Locke township, Elkhart county.

Anna E. Yoder, B. A. '12, teaches Bible in the elementary schools of Goshen, Indiana.

Nola Banta, B. A. '14, teaches in the Roosevelt Junior High School of Elkhart, Indiana.

Mr. and Mrs. Arthur Slagle, B. A. '19, and B. A. '15, of Chicago, announce the birth of Donald Arthur, on Thursday January 12, 1928. Mr. Slagle is a proof reader for Donnelly and Son, Printers, of Chicago.

Christopher J. Gerber, B. A. '17, continues his work as principal of the Wakarusa High School, Wakarusa, Indiana. Mr. Gerber teaches Zoology and Botany.

Owen J. Yoder, B. A. '17, continues his work as principal of the Nappanee, Indiana, high school. Mr. Yoder teaches science.

J. F. Slabaugh, B. A. '17, teaches Manual Training in the new junior high school at Dunlaps, Indiana.

Samuel H. Welty, B. A. '21, continues his work as teacher of Chemistry in the Goshen city high school.

J. Boyd Cressman, B. A. '21, received the M. A. degree in English from the University of Michigan, Ann Arbor, Michigan, in the spring of 1926. During the present school year Mr. Cressman is a teaching fellow in the University of Pittsburg. His address is 3515 Iowa Street, Pittsburg, Pa.

Schuyler W. Pletcher, '21, has been principal of the Model School west of Goshen, for several years. This year he was promoted to the principalship of the public school in Waterford, just south of Goshen.

Ezra M. Hoover, B. A. '22, is principal of the New Paris High School, New Paris, Indiana. Mr. Hoover has held this position for a number of years. He teaches Latin and Chemistry.

Fred Bryner, B. A. '22, teaches General Science in the junior high school of Goshen. He also acts as supervising teacher for the Goshen College student-teachers who do their work in General Science. Mr. Bryner attended the state conference for supervisors of student-teachers held at Manchester College, North Manchester, Indiana, December 15-17, 1927.

Grace L. Mast, '22, of 1413 South Ninth street, Goshen, Indiana, teaches in the Indian Creek rural school, of Jefferson township, Elkhart county.

Mr. and Mrs. Howard Yoder, B. A. '22, of Smithville, Ohio, announce the birth of a son, John Howard, on December 29, 1927.

Edwin Weaver, B. A. '25, who taught last year in the Mennonite Collegiate Institute, of Gretna, Manitoba, is teaching in one of the rural schools of Elkhart county, Indiana.

Tillman Erb, B. A. '27, is teaching in the Swink high school, near La Junta Colorado.

Nellie Zook, B. A. '27, teaches in the graded school in Garden City, Missouri.

Catherine Martin, B. A. '27, is doing secretarial work for the Farmers Exchange, Nappanee, Indiana.

College News

The Men's Chorus assisted in the three-week evangelistic campaign conducted by the Methodist Church by giving a half-hour program of sacred music Thursday evening, January 4. On January 18 they gave another similar program there.

Louella Hostetler and Orpha Zimmerly were dinner guests of Dorothy Shoots, January 18.

Professor Franck of the English Department returned January 7 from a brief trip to the University of Virginia where he took the first examination preparatory to receiving his Ph. D. degree.

I. Z. Musselman, of Orrtanna, Pa., spent January 23-26 visiting his son and daughter, Howard and Mary, at the College. On the evening of January 23, Mr. Musselman gave a birthday party at Henry's Tea Room in honor of his son, Howard. Others present were Ruth Miller, Henry Bohn, Martha Yoder, Ruth V. Yoder, Milton Brunk, and Mary Musselman.

Fern Headings, Leahbelle Smucker, and Chauncey Smucker motored to West Liberty, Ohio, to spend the week-end, January 14-15.

The get-acquainted social for Special Bible Term students was held in the reading room Monday evening January 9. An enjoyable evening of speeches, music, and refreshments "was had by all".

Fannie Miller, of Archbold, Ohio, was a week-end guest of Esther Leininger, January 27 to 30.

The members of the Oral Expression class, under the direction of Professor Franck, presented a program of addresses and selected readings in Assembly Hall January 16. The participants were Irene Zook, Warren Long, Milton Brunk, Verna Graber, Howard Musselman, Edna Cook, and Ada Lapp.

At last a really "original" answer has been found on an exam paper! A Freshman German student, upon being asked to give the English equivalent of a number of German words, placed opposite the word Geschmackt — *kissed.*

Dr. Amos H. Showalter, '18, an international authority on liverworts, visited friends at the College January 18-19 and spoke of his work to the student body in Aurora Hall.

Mabel Yoder visited Margaret Hostetler at Elkhart, January 28-30.

Esther Good spent Sunday, January 28, with Ardis Ebersole, of Elkhart.

Professor B. F. Hartzler and Beulah Smith, advanced voice student, presented a one-hour recital of classical music in Assembly Hall, January 23.

Rev. I. W. Royer, of Orrville, Ohio, visited his daughter, Mary, College Sophomore, and conducted chapel services, January 30.

Alice Aeby, and Barbara and Velma Hershberger attended the Forks literary meeting, January 27.

Thirty members of the College community heard A. H. Leaman, of Chicago, speak at the Prairie Street Mennonite Church at Elkhart, January 29.

Lydia Hershberger spent January 14-15 with Wilma Welty at Nappanee.

Clarence Nafziger, John Burkholder, and Earl Mast have been added to the membership of the Men's Chorus, which is now making definite preparations for an extended two-weeks' tour in April.

Vera Cressman discontinued her school work at the end of the semester. She expects to work in Detroit.

The annual business meeting of the Indiana-Michigan Mennonite Aid Association in Assembly Hall January 17 brought a representative from each of the twenty churches in the conference district to spend a day at the College.

Louella Yoder, Naomi Camp, Dwight Roth, and Jonathan Yoder motored to South Bend to hear the Civic Music concert, January 23.

Deep gloom, despair, despondency, and all similar graces, reigned supreme over the student body January 30 to February 2. Mystery? Oh, no! Just exam week. But you should have been there after the exams were over. It was as the sun blazing forth after a week of utter darkness. And by the time the one hundred ninety-two stu-

dents had registered for the second semester the following day and Monday, all thoughts of sadness had vanished, and all started with a vim and vigor on the semester ahead.

Esther Roth visited Wilma Welty at Nappanee, January 21-22.

Scientifically inclined students are proceeding with the organization of a new society for the advancement of science at the College. A meeting for naming the organization and electing the first officers is scheduled for February 15.

Esther Good and Esther Litwiller, both Special Bible Term students, were dinner guests in President Yoder's home on January 8.

Earl Byler spent the week-end following exams at his home in West Liberty, Ohio.

Naomi Camp, Elmira Schertz, Orpha Zimmerly, Rachel Weaver, Ruth Schrock, and Fern Headings were dinner guests of Helen Yoder, January 8.

The high-water-mark of interest in the lecture courses in the last four years was reached January 20 when Lew Sarett, renowned poet, woodsman, and university professor, delivered an exceptionally fascinating lecture, entitled "Slow Smoke", in Assembly Hall.

Edna Guengerich and Eliza Brenneman visited Mr. and Mrs. Frank Kile January 29.

President Yoder conducted two services in the community February 5; in the morning at Olive church, and in the evening at Forks church.

Professor H. S. Bender left February 6 to spend the week in Hesston, Kansas, where he will address a Christian Life Conference at the College.

Abe Hallman (in bed, to his roommate, Lester Wenger): Say! My leg's completely paralyzed! I can't feel myself scratch a bit.

Lester: No, I don't suppose so. That's MY leg you're scratching!

President Yoder preached at the Mennonite Home Mission in Chicago, January 29.

Wilma Welty and Nola Leinbach were week-end guests of Mr. and Mrs. Michael Landis at Elkhart, January 27-29.

Dean Oyer, C. L. Graber, I. W. Royer, and O. O. Miller comprised a party of four who visited ten of the leading congregations of southern Canada and the middle-western states, January 21-31, conducting all-day services at most of the places. The purpose of the tour was to acquaint the congregations with the work of the leading committees of the General Conference — the Sunday School, Endowment, Young People's, and Peace Committees. Special emphasis was laid on the endowment drive. Dean Oyer was forced to leave the group January 25, because of pressing duties at the College the following week. The party reports splendid interest throughout the sections visited, and characterize the outlook as very encouraging.

Ruth Miller, Ruth Schrock, Esther Good, Esther Litwiller, and Dorcas Horst were dinner guests of Mr. and Mrs. Simon Hartzler, of Wakarusa, January 29.

President Yoder assisted D. J. Johns in conducting the funeral of Mrs. E. L. Frey, of Archbold, Ohio, January 30. Mrs. Frey was the mother of Edgar Frey who had attended the Academy until January 20, when severe heart trouble compelled him to return to his home. He expects to return before long for the second semester's work.

Mrs. Glenn Miller gave a birthday party January 14 in honor of Hilda Byler.

J. A. Heatwole, of La Junta, Colo., spent January 16-20 visiting his daughter, Ruth, at the College.

Professor H. S. Bender delivered an illustrated lecture on "The Mennonites of Switzerland", January 21, based on his travels through that country four years ago. The lecture was repeated in the Clinton Township Community school January 23.

Drusilla Horner and Savilla Ebersole were dinner guests of Mr. and Mrs. Charles Hostetler, of Middlebury, January 29.

Prof. Hartzler (in chorus practice): "Either this cold's got to get better, or I'm going to have to buy a brand new handkerchief pretty soon!"

ATHLETICS

On the evening of January 28, everyone went to the gymnasium expecting to see a good game, between the Auroras and Adelphians. In this they were not disappointed as the game was very hard fought. At the half the Adelphians seemed to have a safe lead, but the Auroras rallied during the last half and finished the game only two points behind, the score being 16-14.

The Seniors met the Academy team on Wednesday evening, February 1, in the College Gymnasium. The results of the game were a complete surprise to everyone. The game was hard fought by both teams, plenty of fouls being called on either side. The score at the end of the half stood 9 to 8 in favor of the Seniors and the final score was 15 to 13 in their favor. Mark Roth was the outstanding player for the Academy with several long shots to his credit. T. Smith was the high score man for the Seniors. Fred Brenneman was the referee.

The College has recently made a valuable addition to its list of athletes in the person of Fred Brenneman. He was director of athletics in Hesston College for several years and has taken Physical Education and Coaching at Iowa University. He will have charge of the Men's Physical Education classes in the College and will coach several of the class basket ball teams.

The Junior and Academy women met on the evening of January 13. The game started with a runaway for the Academy, the score standing 19 to 11 at the end of the first half. The Juniors held them to a 29-point score while they climbed to 20 points. Mable Sommer was the outstanding player of the game with 21 points to her credit.

Who are the best basket ball players, the women or the girls? This has been a question at the College for some time. It was decided on January 21 when the girls twenty one and over met those twenty and under. The game was very close at all periods, with the score tied several times. When the whistle blew at the end of the game the score stood 27 to 25 in favor of the women. One person was heard to express himself, that it was one of the best games of the season, rivaling many of the men's games.

Following the women's game the Freshmen challenged the College men (Universe), to a game. The Freshmen started the game with a rush and at the quarter had a lead of 11 to 2. Although they did good playing they were not able to keep this lead. The Freshmen discovered by the close of the game that they had tackled a team that was a little too much for them to handle. The final score stood 27 to 17.

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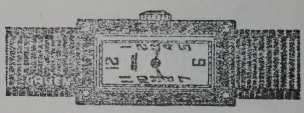

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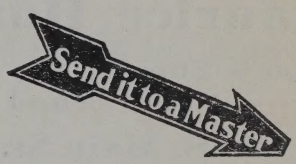

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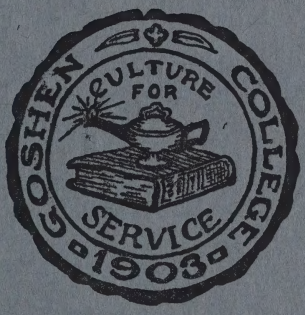

MARCH, 1928

Christian Life Conference Number

VOLUME 29 NUMBER 6

CALENDAR OF RELIGIOUS EVENTS

February 2—Ladies' Devotional: Chain discussion on the Golden Rule. Men's Devotional: The Christian in Society and in Business.

February 4—Christian Workers' Band. Subject: Personal Work.

February 5—Sunday School. Bro. Graber preaches in the morning on Col. 3:1-2. Bro. D. A. Yoder preaches in the evening on John 8:31-32.

February 9—Conjoint Devotional: Bro. Kanagy speaks to us.

February 12—Sunday School. Pres. S. C. Yoder preaches on Luke 18:10. Evening: Young People's Meeting.

February 14—Bro. Abram Metzler conducts chapel.

February 15—Y. P. C. A. Drive. Bro. Graber speaks.

February 16—Bro. Paul Erb, of Hesston, Kansas, conducts chapel.

February 17—Bro. J. S. Shoemaker conducts chapel.

February 14-17—Ministers' Week.

February 17-19—Christian Life Conference.

February 19—Bro. C. Z. Yoder speaks to Volunteer Band.

February 20—Bro. Paul Erb conducts chapel.

February 23—Conjoint Devotional: Success in Life discussed by Rev. Berry, a Mennonite Brethren in Christ evangelist.

February 25—Christian Workers' Band: Chain discussion on What I Received from the Christian Life Conference.

February 26—Sunday School. Bro. Hartzler preaches on Gal. 6:14. Young People's Meeting: Topic, Devotion to the Word of God.

—B.

THE GOSHEN COLLEGE RECORD
MARCH NINETEEN TWENTY-EIGHT

MINISTERS' WEEK AT GOSHEN COLLEGE

Frank Raber

This meeting or conference was held in Science Building of Goshen College prior to the Christian Life Conference which convened at this place over the week-end of February 17-19. Although I am not an ordained minister, I am pleased to write in connection with this meeting for, as I have spent the greater part of my time since twelve or thirteen years of age in the east and south, it was a definite interest to me to be privileged to meet with many ministers of the west and middle west.

About forty-five or fifty ministers met in these meetings. Good meetings with live interest throughout were reported. Although I attended only one session, I was much impressed with the prevailing spirit, the enthusiasm of the speakers, and the deep interest manifest by the fellow ministers in the discussions. The subject for discussion in this session was "Doctrinal Preaching". The speaker on this subject brought out vividly the fact that the Christian stands above all other people. Also that he belongs to the highest organization, order, association, class, or group which exists. He pictured how Christ, He before whom every knee shall bow, of things in heaven, of things in the earth, and of things under the earth, is the Head of the Church, and the Christian is a part of that Church.

Along with this thought it was truly shown that ministers of the Gospel have a grand opportunity. But the emphasis was not allowed to rest upon this point. It was made clear that the entire Gospel, the entire doctrine, the entire Bible with all the truth as found there must be preached; it must be taught if the messenger wishes to claim the blessings from God. Furthermore, if the whole doctrine is not taught plainly and rightly, souls will not be able to stand against the wiles of the wicked one. Perhaps it wasn't said but it was implied that if souls are not brought face to face with the doctrinal teachings of Scripture they are almost sure to fall. This reminded me of some experiences of missionaries. Occasionally we find folks who are seeking the soul-satisfying truth and when shown the scriptural teaching they are ready to accept it. The writer has had such experience and it is told that in our foreign fields often the Christians are ready to accept whole-heartedly that which is found in the Bible, but rather reluctantly that which is not plainly seen there.

At the close of this discourse in the time given for questions and open discussion such questions as these were presented: How can we indoctrinate our people within the time allotted to preaching services? What is the right doctrinal teaching on _____? How can we hold our young people? These discussions showed that the ministers of the Mennonite Church are in line with the general trend of Christendom which is back to doctrinal and expository preaching.

From these meetings it seems every minister should be impressed with the solemn responsibility of teaching the Word, the entire Word of God, and to teach it correctly. A certain prominent Baptist minister had been taking an active part

in a dissension which had arisen. While in the midst of the fight he withdrew from the ranks. His explanation was that since he has been spending so much time in fighting, there had been no soul saved in his church. He felt it his duty to go home and apply himself to teaching the Word and winning souls for God.

As one interested in mission work I wish to say that in our work as missionaries and ministers, though not forgetting the need of discipline, let us bear in mind the underlying burden of these meetings; there are souls saying, "We would see Jesus."

SCIENCE CLUB OF GOSHEN COLLEGE

F. S. Martin

The new organization, so named the "Science Club of Goshen College" promises to fill an important placee in the student activities of the institution.

In previous years there existed similar organizations, such as the Chemical Society, which held regular meetings for a number of years. However, in the past several years no organization of a strictly scientific nature has been organized. In view of this fact a meeting of the advanced students in the biological and physical science departments was called on January 11 to consider the advisability of organizing a Science Club. Thirty students and professors were present at this meeting. Eveeryone was quite enthusiastic about starting such a club. F. S. Martin was appointed temporary chairman of the organization, and a committee of three others was chosen to draw up definite plans for the new organization. These plans were submitted to the group in the form of recommendations January 25. The recommendations were considered by the group and were written into a constitution which was adopted February 15. F. S. Martin, John Hershberger, and Howard Musselman composed the committee that drafted the constitution.

As set forth in the constitution the purpose of the club is: (1) to provide an organization for the exchange of knowledge relating to the biological and physical sciences; (2) to aid its members in preparing and presenting material in a scientific manner; (3) to unite all those who have a common scientific interest. All students who have completed six semester hours of work in either biological or physical science and who are planning to continue their studies in either of these sciences or who have completed twelve hours are eligible for membership. There is an executive committee composed of the president, vice president, secretary, treasurer, and one additional member elected by the society. This committee directs all the activities of the organization. The constitution provides for fifteen meetings during the year. These meetings are held on alternate Wednesday evenings. Each member of the club is required to contribute at least once in each year, a thorough discussion of some subject related to biological or physical science. Abstracts of the discussions are preserved by the organization and filed in the library.

Following the adoption of the constitution February 15 the following officers were elected: President, F. S. Martin; vice president, Howard Musselman; secretary, Paul Horsch; treasurer, C. K. Bender; committee member, Professor S. W. Witmer.

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THE GOSHEN COLLEGE RECORD

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Devoted to the interests of Christian Education

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VOLUME 29 MARCH, 1928 No. 6

EDITORIAL

BREVITY

"Have something to say, say it; and stop when you're done." This is a virtue an art, and of such rare occurrence that it can almost be said to be the work of a genius.

All of us have heard talks and talks and then more talks. Did you enjoy them all? Which do you enjoy most, the long-drawn-out kind or those short and to the point? Invariably the answer will be the ones that pound the nails in with the fewest strokes. Yet many speakers do not keep this point in mind when they prepare a speech. It seems to be the aim to fill as much time as possible rather than as little as possible.

Everyone has something to say, and most people say it, but rarely do we find an individual that knows when to stop. Have you ever heard anything like this? "How long am I to talk? That long? Well, I guess I can fill up the time somehow."

Isn't that ridiculous? One doesn't listen to speeches to fill up time! That's diluting medicine with water until no strength remains. It isn't the amount of time used that makes a speech good or poor; it's what is said, and if you talk too long you even defeat this purpose. There is a certain minister at home who rarely preaches over thirty minutes, yet in that time he says more and says it plainer than anyone else I have ever heard. It seems to be with words as with sunbeams: the more they are condensed, the deeper they burn.

"Talk to the point, and stop when you have reached it. Be comprehensive in all you say or write.—To fill a volume about nothing is credit to nobody."—Neal.

—"RV"

ARGUMENTATION

Franklin says, "Human reason, my dear daughter, must be a very uncertain thing, since two people like you and me can arrive at diametrically opposed conclusions from the same premises. It appears to me a very blind guide, that reason; a good sure instinct would be worth a great deal more. All the lower animals together do not fall into as many errors in a whole year as does a single man in a month, although this man pretends to be guided by reason." What about the man whose religion is a belief in a god as interpreted by cold reason? Who of us would be willing to be guided by such an uncertain phenomenon?

And yet we are continually insisting that this or that must be *proved*—how? By cold reason, of course. We have formal debates and are baffled because the decision is not unanimous; we are surprised because the audience votes one way and the judges the other. It would be miraculous if they all agreed. Facts and statistics that prove one thing to one individual are almost certain to prove the very opposite to another. It is becoming more and more evident that you cannot prove anything—at least not through the process of human reason. This is demonstrated time and again. You may prove a proposition to your own satisfaction; you may prove a proposition to the satisfaction of some of your friends or enemies, but as long as they are not all convinced the question is still an open one and, as far as your opponent is concerned, you have not proved the thing you set out to prove at all. The facts and statistics you have quoted do not point in the right direction. Moreover, you can collect data to prove almost anything and then you can collect some other data and disprove the very thing you have proved; your conclusion of course is that the proposition is not worth proving and this is just another application of "sour grapes". The fact that you have convinced the minds of two judges on the truth of your assertion does not mean a thing as far as the truth of that assertion is concerned. Probably it was the tone of your voice or the color of your hair that did more to prove the supposition to them than anything else. Oh, certainly they were unprejudiced, at least they meant to be.

Argumentation is good practice; certainly it is; but we must learn to realize that the truth established or discovered through this process is rare. It is comparatively easy to disprove a fact that you sincerely know to be true, by reason or logic. It is by the simple process of reason that Webster proved to a friend that he was on the opposite side of a river. It is by this process that you can prove the earth to be round or flat, either way you want it. Thus, also, it is very simple to prove that one equals two. It was through reason that scientists knew for eighteen hundred years that ten pounds would fall ten times as fast as one pound when they could have proved the falacy by spitting out of an up-stairs window! The reason no one can prove anything by human reason, is that nobody knows everything. As soon as someone knows everything, he can prove anything he wants to, but then he will not care to prove anything, because he will have known it before it was proved. What a mess!

And yet—it is by reason that liberals establish a liberal philosophy; it is through reason that fundamentalists try to defend their cause, as if it needed defending! Can we not learn that the greatest assurance of the mortality of a falsehood is the fact that it is false and the greatest test of truth is its endurance.

(*Turn to Page* 16)

RELIGIOUS

CHRISTIAN LIFE CONFERENCE

Our Christian Life Conference was all the name implies. First, it was Christian, for all of the speakers and singers were Christians, and a majority of those who attended were Christians. So, with the large gathering of Christians, a conference naturally resulted. Since so many Christians were in conference, the subjects for discussion would relate to a common interest and since so many here were young people with life before them, Christian Life would be of common interest, so we really and truly had a "Christian Life Conference".

We surely had a great time, singing together with Bro. Walter Yoder ably leading, and listening to spiritual music from the three choruses, discussing problems together, praying together, listening to inspiring messages, and just being together and enjoying each other's presence. Just read over the following account of our wonderful conference. If you were here, you will enjoy it again, and if you were not here—well, you will enjoy reading of it, and you will come next year for the spiritual help and fine fellowship of the "Christian Life Conference".

Friday Evenieg, February 17

Our subject, "The Abundant Life" was very fittingly introduced by Bro. Irvin E. Burkhart, of Louisville, Kentucky. Then, after the Men's Chorus rendered a selection, President Sanford C. Yoder spoke on the subject, "The Abundant Life—The Purpose of Christ". He spoke on it from the angle that the abundant life is the larger life. It is not larger in the sense that we throw self-restraint to the winds, or get away from what the world calls narrow-mindedness, but it is spiritual life through Christ.

Some principles by means of which we can enter into a more abundant life in Christ are: we should deny ourselves many things un-Christian, much time should be spent in solitude in meditation and prayer, stop work when it interferes with Christian duties, fast at times, and control your own will. "The great need of the world today is that men be guided aright to the wellspring of comfort and joy—the larger, fuller life."

The Ladies Chorus rendered two selections, after which Bro. Abram J. Metzler addressed us on the subject, "A Life of Whole Hearted Devotion to Christ". Bro. Metzler defined devotion as a surrender, or a giving of ourselves to the object of our love. We wholly give ourselves because we love the object of our devotion and desire to give our all to Him, evn Christ, who bought us.

The life of devotion to Christ is the only life to live because it is: (1) An expression of our just gratitude; (2) the only reasonable life to live; (3) the life of real success; (4) the only happy life; (5) the only life of true usefulness; (6) the only life worth living.

Saturday Afternoon

Bro. Irvin E. Burkhart, in conducting the devotional, gave some splendid thoughts. He said, "Fellowship is impossible unless there are two personalities of like mind." Man by nature is not minded as God is, for the Fall alienated man from God. The only basis for real fellowship with God is through the acceptance of Jesus Christ. This brings a spiritual hunger for fellowship, and will lead into the soul-satisfying communion with the Father.

"Christian Altruism" was ably discussed by Bro. C. L. Graber. He showed us that real, Christian altruism is the spirit of Jesus lived by Him and by the disciples. The very opposite of seeking the welfare of others is afloat today, but the Christian should follow the spirit of love for his fellow-men, as taught in the Word of God. All church activities reveal Christian altruism. Ministers, church and Sunday School workers, mission workers, and all the institutions of the Church show that the Church possesses Christian altruism. There is also an internal phase to Christian altruism. Our consideration for our fellow-men springs from our love for them and our desire not to offend them. The basis of brotherhood is the second great commandment, "Thou shalt love thy neighbor as thyself". This love comes from within, and is put there by Christ when we are born again.

Bro. Abram J. Metzler, of Masontown, Pennsylvania, followed Bro. Graber and addressed us on the subject, "Building for the Future". He showed us clearly that the great problem confronting the young person is how he should proportion his time between present active service and preparation. We should proportion our time so that each day we do some active work and each day we prepare for future usefulness. As we are young, preparation should claim the larger share of our time. As we prepare for future usefulness, we should keep in mind our splendid heritage, and prepare so we will be a credit to our forefathers. Our attitude toward the church leaders should be sympathetic, and we should manifest a willingness to help in church work and work with our leaders in their various problems. Our preparation should be along general lines, and it should include the welfare of the Church and should prepare us to enter into building a God-fearing home. In closing, he asked the pertinent question, "Will we hand our heritage on to the future bettered for our having had it?"

—B.

Saturday Evening

The evening service was opened by the usual song service followed by the devotional hour with Bro. I. E. Burkhart as leader. The first speaker of the evening, Bro. H. S. Bender, of this place, discussed "The Mennonite Church, Yesterday, Today, and Tomorrow", and gave us some very interesting and useful information of our own Church. He stated that the Mennonite Church had its beginning 400 years ago, and that the first 200 years were lived across the ocean in Europe. During the years 1800-1850 the Church expanded toward the north and west, and grew in number. The period from 1850 to 1890 was known to be the critical period in the history of our Church. There seemed to be a lack of unity, a decline in real spiritual life. Worldliness crept into the Church and held many in its grip.

This unrest resulted in different ones leaving the Mother Church and forming new congregations under different names. In 1847 the Oberholtzer faction (later the Geeneral Conference Mennonites) left the Old Church, followed by the Stauffer faction in Lancaster County about the same time. The period 1850-1860 also marked the departure of the Holdeman faction and the Old Order Amish. In 1866 the Egly Amish broke off; in 1872 the Wissler Mennonites, and in 1872-76 the Brenneman faction (Mennonite Brethren in Christ) followed. During this critical period three men who were prominent in church work were brought to face the issues and guide the Church through its crisis. These three were J. M.

Brenneman, J. F. Funk, nd J. S. Coffman. Through their untiring devotion, and the loyalty of others, the Church was led through its crisis and there was a marked growth in loyalty and a deeper spiritual period followed. In connection with the name of J. S. Coffman, Bro. Bender named a few men, prominent in the Church now, who were won for Christ through his efforts, or encouraged to activity: T. M. Erb, Daniel Kauffman, M. S. Steiner, E. S. Hallman, S. F. Coffman, G. R. Brunk, D. H. Bender, Abram Metzler, D. G. Lapp, D. J. Johns, and others.

Bro. Bender also gave us a number of interesting dates which marked the beginnings of different phases of work in our Church: 1890, Sunday School Helps; 1890, Young People's Meetings; 1892, Sunday School Conferences; 1893, Chicago Mission; 1894, Elkhart Institute; 1899, Foreign Work; 1897-1898, General Conference; 1905, Board of Education and Mission Board.

The Church is compared to the human body, because it is a living organism, pulsating with life. Paul speaks of it as the Body of Christ; a body in which the individuals are members. It offers wide opportunities for service. May we take advantage of these opportunities and be members of which the Church can truly be proud.

The next speaker was Bro. S. F. Coffman, who gave an inspiring message on the subject, "Workers together with God". He took his text from I Corinthians 4:6. He brought out the fact that in order to be workers with God, we must first know God. We must grow into His grace, and into the knowledge of Him. We study our Bibles for a life-time and with each year that glorious figure shines more resplendent. We are growing all the time, and our growth enables us to take in more and more of our Redeemer. The study of His Word prepares us for our work. It is necessary that we know the Word, for it is called "The Sword of the Spirit". A soldier would be useless on the battlefield if he did not know how to use his weapons. In the same manner we would be helpless if we were not familiar with His Word and did not know how to use it.

Sunday Morning

The Sunday school lesson was reviewed by Bro. Hershey Leaman, of the Moody Bible Institute, Chicago. He told us that principles of right and wrong are here today, and that calls for a lining up of ourselves. Christ will give us His presence and power if we heed His call to go and tell those in bondage of the loving Redeemer who brings peace and casts out the evil one. If we go, or if we stay at home, we should really appreciate Jesus in the common affairs of the day, for He will prove a sympathetic, loving, and powerful Friend.

"Give God a Chance" was the subject of the morning sermon preached by Bro. A. J. Steiner, of North Lima, Ohio. Life is full of challenges, which, if met, prove great blessings. In order to meet these challenges in the right way, our energy must be devoted in lives of righteousness. We should give God a chance by using the best of our Christian heritage. Morally and religiously our parents have given us priceless treasures. They have made a home, but it is up to us really to be at home in our souls, thus taking time to give God a chance. In our hurry and lack of thought, we are prone to place improper emphasis on things in life—religiously and morally. Hence we should give God a chance to place the proper

emphasis on those things. There are various ideals of right and wrong, so we should give God a chance to place in our hearts and minds the correct ideals and attitudes.

Through our prayers we should give God a chance. In order to do this we must spend time in prayer. Jacob Burkhart spent much time in this way, and God used Bro. Burkhart in a special way, making his life a great blessing to many. In conclusion, God should be given a chance to save our souls. He has established the life-line; will we take it, and receive salvation, thus giving God a chance in our lives?

SUNDAY AFTERNOON

TOPIC: *Things Most Surely Believed.*

In the Devotional, Bro. Burkhart spoke briefly on the subject, "Bases for Things Most Surely Believed". For the lesson he read Romans 3:21-28.

The devotional was followed by Bro. Noah Oyer who spoke on the subject, "The Meaning of Faith". Faith was defined as assurance, or belief based on evidence. Our faith is not a leap into the dark, for "we know whom we have believed". We know Him by the historical, biblical evidence that He lived, and more intimately do we know Him by what He has done for us, by coming into our hearts. That by which our faith is proved is our trust. If we really have true faith, we will entrust our lives for time and eternity on the teachings of the Word. Finally the object of our faith is a Person—the Man Jesus Christ. Our hope is built upon Him, and we trust our entire selves upon what He has done and will do for us.

Bro. S. F. Coffman, of Vineland, Ontario, was the next speaker. His topic was "Salvation Which is in Christ Jesus". Salvation was defined as "safety". In the Old Testament the Lord provided safety for His children. In the New Testament there is also a condition provided whereby we are secured from sin and the wrath of God. This condition is the atoning death of Christ, His resurrection, and His ascension. We are delivered from the "old man", for he was crucified with Christ, and the new man arose with Christ. Thus we have deliverance from our old, sinful nature. God extends this offer of salvation to the whole world. He is able to stand behind His offer, and to see all through to heaven who will accept His offer.

Bro. A. C. Good, of Sterling, Illinois, the third speaker of the afternoon, spoke to us on "The Christian's Walk with God". He emphasized the fact that there are only two walks: the Christian and the non-Christian walks. In order to tread the Christian pathway, one must be born again and know it, for if a person has not experienced the new birth, he will surely be walking the wrong path.

The Christian's walk cannot be half-way, for Christ is either all or nothing. We will be different from the world because we are different, for Christ has made us different. Bearing this in mind, we ought to be sure that we are not a shame to the gospel of Christ, as well as not ashamed of it. The Christian pathway should be trodden steadily, and carefully, for the world needs a walk of that kind. When we enter this walk, we must enter in newness of life. Then great care should be taken that we walk after the spirit, that we walk worthy of the Lord and of our Christian profession, and that we walk as true children of light so the world may see our beams and be guided to Christ. —B.

Sunday Evening

On Sunday evening the services began at six o'clock. The first hour was a Fellowship Hour, conducted by Bro. S. E. Allgyer. "How Shall I Serve?" was discussed by Bro. C. F. Yake, of Scottdale, Pa., and a number of very helpful suggestions and thoughts were given. Opportunities and ways of serving Christ are so many and so easily found that there is no excuse for anyone not serving Him. Christ said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only . . . . shall in no wise lose his reward." An untaught person may serve as well as a sage. Serving Christ is not a matter of circumstance, but a matter of desire, purpose, and love. So it is never a question of finding an opportunity to serve our Master, but a question of using the many opportunities close at hand every day and every hour of our lives.

The thought of service was carried on during the rest of the evening. In the devotional by Bro. I. E. Burkhart and also in the talks which followed, that theme was continued. Bor. O. N. Johns spoke on the supreme motive for service—"The Love of Christ Constrains Us". He pointed out the fact that there was a place for each of us to serve. There are few whom Christ calls to do great things for Him; but the best things most of us can do in this world is just to live out a real, simple, consecrated, Christian life, in our alloted place. We need only to look to Christ as an example of One whose life was one of undying service to all. He went about doing good; he sought to put hope and cheer into all he met. If Christ is in us, we should endeavor to carry on this ministry of love in this world. He wants us to represent Him, and He fills us with His Spirit that we may be able to scatter the seeds of helpfulness and gladness all about us. Your life cannot be the great blessing to the world it was meant to be until the law of self-sacrifice has become its principle. Christ sacrificed His life for us. How unworthy we are of this undying service of Christ. The life for Jesus causes men to go out, and bear hardships, that they may serve their Master.

The next speaker of the evening, Bro. Paul Erb, of Hesston, Kansas, spoke on "The Unfinished Task". He pointed out how the work of the Church had not all been done yet; that the suffering of Christ was unfinished.

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for everyone,
And there's a cross for me."

Let us fight the good fight of faith, and be willing to bear our cross.

The task of the Church is unfinished for the message must be carried to the different parts of the world. The world needs the Mennonite Church now. The challenge comes now! How can you, how can I, fit into the unfinished task?

—L.

CAMPUS OPINION

What do you think about the sportsmanship of Goshen College students?

We want to improve our College spirit in every way and surely one of the worst defects that can exist in the spirit of any college is lack of sportsmanship. Are we guilty? Sportsmanship can be reflected in numerous ways; on the basket ball floor, in the class room, or in social functions. Are we crabbed? Do we take unfair advantages? Do we attack another's reputation in his absence? Are we "choicey" in regard to our associations? Do we have clans? If we do have some symptoms of poor sportsmanship, why is it? What can be done to remedy the situation? If we are good sportsmen already, how can we improve our attitude in this regard still more?

It seems that our basket ball men have been made a target for a considerable amount of criticism relative to sportsmanship. There have been outcroppings of that wrong attitude toward the game, toward the opponents, and toward the officials of the game. But I am firmly convinced that our players have been displaying a brand of sportsmanship superior to that exhibited by many of the crowds on the bleachers. There aren't many of us who are free from a tendency to criticize when things are not just as we would like to have them. Constructive criticism of course is good and has its place.

The gymnasium is not the only place where good or poor sportsmanship may be demonstrated. We need to "play the game" in every feature of life. We need lectures on the subject of sportsmanship that will help us all to be fair-minded, considerate, sincere, and co-operative. —Glenn R. Miller.

There is nothing more pleasing than to live among a group of students who preach and practice with sincere hearts true sportsmanship! As one who lives off the campus I do not feel qualified to write an adequate discussion on either the good or the poor qualities of the sportsmanship of our students.

Some of us are guilty of carelessness in our conduct toward others while some are blessed with a fuller understanding of what it means to take from or give to others the thing we should like them to take from or give to us. I believe there has been some improvement since the first of the year in the attitude manifest by upperclassmen toward underclassmen, although we can still forget a little more of our "choiceness" and that something akin to clannishness. Again all of us would well profit by refraining from making those casual remarks which tend to lower a fellow student's reputation in the opinion of another. I do believe we Goshen College students need to think this over seriously.

As a last thought I would suggest that while the spirit of good sportsmanship here is not below average, I do sincerely believe that we can make great strides toward our goal by reflecting in numerous ways good fellowship—genuine, whole-hearted sportsmanship. —Beatrice Hershey.

As I was musing in the city library, but lately, I saw a sad-faced fellow sitting opposite. He was muttering to himself these famous words:

"Indeed the Idols I have loved so long
Have done my credit in Men's eyes much wrong;
Have drown'd my Glory in a shallow cup,
And sold my Reputation for a Song."

I was much impressed by the melancholy man, and his words, and now I am forcibly reminded of them as I say a word regarding sportsmanship. Here, I feel, was a man who had forgotten good sportsmanship and had substituted a worship of unsatisfactory "Idols" . . . . . and he had lost.

But our college students do not lay tribute at the feet of Proteus. They are excellent sportsmen. Oh! There may be occasional minor breaches from the most idealistic conditions—but Goshen College is training Teachers and not Saints.

And I hope that our students will always so act that they will never need to seek seclusion from their friends—as this man did to find a melancholy companionship in the words of some previous victory of a selfish individualism gone to seed.

—Merrill Ivens.

I think that the sportsmanship about the campus is good but there are several points on which improvement is possible. The basket ball court is the place where sportsmanship is probably tested more severely than any other place. When the score is tied and the other team takes advantage of a break and makes a basket in the last minute of play, aren't you inclined to see the other fellow advancing or to see some other technical error that the referee evidently did not see? Did you ever coach the referee by telling him to watch this man or that before the game started? Did you ever face the referee with a hard look or a cynical grin when he made some decision that seemed unfair? All of this is poor sportsmanship. I think that most of the poor sportsmanship evidenced in this manner is more the result of carelessness than of any malicious intention.

I would suggest as a remedy that a competent coach be placed in charge of all of the basket ball teams, and that he be given the authority to take any man out of the game who shows the slightest evidence of unsportsmanlike conduct. In this way the force of public opinion would be brought into operation so effectively that each player would put forth a conscious effort to conduct himself according to the highest ideals of sportsmanship. —E. J. Camp.

Surely the one thing every student desires to have said about him is that he is a good sportsman. Just what do we mean by being a good sportsman? Good sportsmanship consists of competing fairly, playing the game for its own sake, and not necessarily for the prize awarded. We invariably think of the basket ball floor as a place to test sportsmanship. Are we studetns good sportsmen? With a few exceptions we are. Occasionally one hears or sees a little crabbing. We know the referee is prone to make mistakes as well as we are; why hold his up so much more than our own? Occasionally one hears "razzing" from the side lines. Probably one place where we can do much to establish a better feeling is in the type of yells used. Why not avoid the "razz" type and substitute those which stimulate and create a wholesome atmosphere?

Otherwise are we good sportsmen? De we form cliques and clans? I know we all enjoy our own clique but is it conducive to the best spirit? We all know

how this will cause contention and break up the unity of an organization. This is not a problem for one person to solve, but requires the co-operation of everyone if we wish to maintain a healthy, wholesome spirit. —Ruth Miller.

Certainly no institution has perfect college spirit, and yet I believe as do you, that Goshen College ranks high among schools in sportsmanship. I feel that we are improving our spirit—even since the early school months of this year. Although we are reflecting rather favorable impressions, after all, as just a Freshman looking on, I think we are still far from our top notch.

While we have not contracted any special clan fever, and the cliques that do exist seem to be less prominent now than last fall, nevertheless to have any at all in a school of only two hundred pulls hard on our sportsmanship ideal. I doubt, however, if the student body on the whole can be held responsible for clannishness. Are there not a few ring-leaders somewhere at fault? But be that as it may, anyway, for I hear the spirit is much better this semester than last.

Consequently I have only one real "crow to pick"—a fault of ours which I have seen and heard about in at least a half dozen cases this year. We use our sportsmanship so sparingly on a certain type of students. Do we use the right methods to introduce local students—of other denominations and environments—into our activities? We are prone to give our first welcome to those of our own type and let the "outside" students apply for this welcome only after several months of good behavior. Surely we are not so easily contaminated! Why not get acquainted with such a student, make friends with him, and trust him? If he will not play squarely after we have given him ample opportunity—*then* reject him. Let's be democratic! —Rachel Weaver.

(*Continued From Page* 2)

The following programs have been arranged by the executive committee:

FEBRUARY 29

Professor G. R. Miller—*Oxidation of Ferrous Sulphate*

MARCH 14

John Hershberger—*Pranks of Electrons*

MARCH 28

Dr. A. C. Yoder—*Lecture*

APRIL 18

Howard Musselman—*Warblers of Northern Indiana*

MAY 2

Professor S. W. Witmer—*The Milochondria of Plant Cells*

MAY 16

John Burkholder—*Magnetism*

Frederick Brenneman—*Synthesis of Rubber*

MAY 31 BANQUET

MENNONITE HISTORICAL SOCIETY NOTES

H. S. Bender

Since the last report of the accessions to the Mennonite Historical Society library a considerable number of books and pamphlets have been secured by donation and purchase. The number of these items makes it impossible to report all in detail and general reports only will be made.

C. Z. Yoder donated a considerable number of pamphlets and books from his own library and from the library of his father, the late John K. Yoder. Among the list were several Amish Conference reports, J. K. Zook pamphlets, early Mission Board Manuals, and some private correspondence of John K. Yoder on church matters. The latter are of considerable value.

J. S. Shoemaker gave a number of early copies of the Sunday School Quarterly which he edited for a number of years, also a manuscript Sunday School lesson commentary by J. S. Coffman in the latter's own hand, written shortly before he died.

J. F. Funk gave an extensive file of the Sunday School Lesson Helps printed at the Mennonite Publishing Co. in Elkhart from 1890 on. With the donations from J. S. Shoemaker, the file of these helps from 1890 to 1908 is approximately three-fourths complete. The Society also purchased from J. F. Funk almost complete files of the *Herald of Truth, Herold der Wahrheit, Mennonitische Rundschau,* and *Family Almanac.* With the volumes previously in the library, the files for Mennonite Church publications are now practically complete with but a few years of each publication missing.

A considerable number of books were given by Emma, Ella, and John Wenger, of Elkhart, from the library of their late father, M. D. Wenger, who for a number of decades was connected with J. F. Funk in the Mennonite Publishing Co., having been the editor of the *Philharmonia,* and for a time editor of the *Christlicher Jugendfreund.* Among the valuable items secured from his library were five volumes of the *Jugendfreund,* and exceedingly rare copies of early Indiana Conference Minutes (1872-1873), and the first minutes of the Illinois Conference of 1872. A number of Amish Conference reports were also secured.

L. J. Heatwole, of Dale Enterprise, Virginia, has recently given rare tracts and pamphlets to the library at several different times, including some rare numbers of *The Watchful Pilgrim.*

Mr. and Mrs. A. C. Kobl, of Elkhart, Indiana, gave several rare pamphlets and booklets from their collection of antiques, some referring to the Elkhart Institute and early mission activities, others being booklets by the father of Mrs. Kolb, the late Dr. A. H. Mumaw. Mrs. Kolb also gave a large-size photograph of Dr. Mumaw, the founder of the first Elkhart Institute.

Hesston College Library kindly gave a few pamphlets and booklets.

Other friends also donated several volumes. Two were given by Mrs. J. D. Brunk, from the library of the late Professor J. D. Brunk, and two from the books of the late Mrs. Samuel Nunemaker, of Sterling, Illinois.

It is by the generosity of such kind friends that the Mennonite Historical library is being constantly enlarged and made more serviceable for study and research.

OUR LITERARY SOCIETIES

VESPERIAN

On January 30, the Vesperians met to elect new officers. As a result of the election Ruth Miller was chosen as the new president. The inaugural address was given by the president February 13. This was followed by a program on the life of Lincoln.

An anticipated occasion was the Vesperian Tea given on Friday evening, February 10, with the Avon, Aurora, and Adelphian Literary societies as guests. A program was given in Assembly Hall by the Vesperians. Following this the guests assembled in the Reading Room, decorated in keeping with the Valentine season, where a luncheon was served. Adelia Hostetler ably filled the part of toastmistress. Interesting toasts were given by Edna Cook, Ralph Fisher, and Merrill Ivens.

The Vesperians truly enjoyed themselves at a humorous program given February 6. First of all, Luella Hostetler described and defined humor. We were all much amused and entertained by the realistic impersonations given by Cleo Cook. Ruth Heatwole and Esther Good lifted the curtain on our supposed futures. These futures were interesting but fortunately many of the prophecies will never come true. A humorous reading entitled "Leap Year Leaps" given by Clara Schertz reminded us of the advantages and disadvantages of Leap Year. Ruth Gnagy and Orpha Zimmerly told of their most embarrassing moments. We hope to profit by their experience.

We need another Webster. At least, the Vesperians want a new dictionary containing as many words beginning with the letter "X" as there are words beginning with "(". This need was forcibly brought to our attention during the Vesperian spelling match on February 20.

Our Society is glad for the addition of two new members which we most heartily welcome, Elizabeth Graber and Clarissa Harper. This now makes our membership number forty-four.

AVON

The new officers took their places on February 6. Our new president, Mary Fretz, gave an inspiring inaugural address based upon the Avon motto, "To be, rather than to seem".

The general subject of the program was "Manners". Mrs. Ralph Smucker gave a most interesting talk on "Manners and Customs of India"; Drusilla Horner spoke on "Manners of Primitive Society", and Fannie Nafziger on "What do Present-Day Manners Add to or Detract from Society?" A quartet arranged by Ardis Ebersole sang "Last Night the Nightingale Woke Me", and an arrangement of "Dixie Land". We then adjourned to Kulp Hall where Mrs. Smucker played several Hindu records. It has been a privilege to have Mrs. Smucker in our society; we are very sorry to lose her.

A humorous program was given on February 13. Edna Cook mixed seriousness with fun in her talk on "The Place of Humor in Literature". This was followed by a humorous story by Nola Leinbach. Elmira Schertz was most generous

to her sister Avons in her "Last Will and Testament". The final number was a conversational duet by Alta Brenneman and Dorcas Yoder. The social committee served simple refreshments.

The program for February 20 was of a patriotic nature. Fyrne Miller gave a comprehensive series of "Incidents fom the Life of Lincoln". Mary Yoder read Van Dyke's inspiring poem, "America for Me". Two interesting talks on "Characteristics of Washington that Laid the Foundation of Our Nation" by Beatrice Hersheey and a "History of Two Patriotic Songs" by Louella Eash furnished the remainder of the program.

We Avons were very glad to welcome Katie Smucker back into our society. We are also rejoicing over the addition of two new members, Olive Mast and Mary Wenger.

Not the least of the factors that have contributed to successful programs this month is our new critic, Alta Brenneman. She has offered a great deal of constructive criticism to both officers and members. Such criticism is a real asset to a society and Miss Brenneman shows unusual ability in this line.

ADELPHIAN

The Adelphians held their first meeting of the second semester on February 6. After Jay Eberly, the new president, gave his inaugural address, Tilman Smith reviewed the doings of the society during the past few months. Following the reading of the Constitution, the Adelphian Song was sung. Frank Raber gave an affirmative answer to the question, "Is Europe Drifting to War?" On the following Monday these subjects were discussed: "Old Cities Found", by Ora Yoder; "Our Future Food Supply", by Virgil Good; and "Mountains that Grow", by John Lehman. The next program was devoted to a Parliamentary Law drill, with Paul Horsch in charge. Two visiting Adelphians, J. S. Martin and Elvin Snyder, gave short speeches.

In the future there will be a new feature introduced in each of the regular meetings. As the first number on every program there will be a short impromptu speech. After the roll call the name of some member will be read. The secretary will then hand the victim a slip of paper on which will be inscribed the subject for a short and pointed discussion to be given immediately. The subject will be closely related to some known interest of the speaker. In this way the Society hopes to get the candid opinions of its members in their own particular fields, as well as give a bit of very important literary training.

AURORA

The new semester, in addition to ushering in an entirely different set of officers, brought a refreshing recurrence of the well known but little seen personage called "Old Man Debate". Herbert Zook upheld the affirmative of the question, "Resolved: That capital punishment should be abolished in the U. S.", while Silas Smucker staunchly defended the negative. A few statements made on both sides, as: "In England they used to hang a man once a month", might be questioned.

The results of the election of the second semester officers follow: president, Amasa Kauffman; secretary, Herbert Zook; treasurer, Silas Smucker; critic, John Burkholder.

The second program on February 13, was the occasion for the new officers to assume their duties. Amasa Kauffman, the new president, delivered an inaugural address on the aptly chosen subject, "Monuments". Then two impromptus, "Playing Checkers and Chess", by Titus Weaver, and "Why Honor Lincoln?" by John Bender, with John Burkholder's vividly rendered reading "College Oilcans", and two quartets arranged by C. K. Bender completed a program of variety.

"The Pan-American Congress" was the general subject of the program on February 20. Mark Hertzler told of the origin of the Congress. The leading figures in this sixth Pan-American Congress were described by Abram Hallman. To complete the presentation of the general subject, Samuel Yoder discussed the present problems of the conference. A quartette arranged by John Bender added that necessary bit of change to the program.

HOMERIANS

Our first program this semester was given on February 6. The new officers who had been elected at the previous meeting took up their duties. The program consisted of an inaugural address by the new president, and some very interesting discussions on four races, the Eskimos, Mongolians, Pygmies of Central Africa, and Aborigines. There was also a negro dialogue by Edna Amstutz and Elma Bixler.

On February 13 we had a debate between the Freshman and Sophomore classes. The question for debate was, "Resolved: That all students in Goshen College receiving an average of B or over in any subject, be exempt from semester examinations in that subject." The affirmative was upheld by Edna Amstutz and Elma Bixler, and the negative by LaVerne Yoder and John Hartzler. The decision of the judges was two to one in favor of the negative.

We have some very prominent "Sons of February" and on February 20, Bertha Nohejl gave some interesting features of the month of February. This was followed by a discussion of Lincoln by John Hartzler, George Washington, by Irene Slagel, and Henry Wadsworth Longfellow by Mary Roth. An impromptu speech about Lindbergh was given by George Smith.

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Jesus said of the Church, "The gates of hell shall not prevail against it," but some of us apparently are afraid they will prevail, unless we come to the rescue with some good sound human reason. The great mind reaches far down through the slush and uncertainty of human reason where it gets a foundation and nourishment upon which to build far above the instability of the elements of human reason. It is the mediocre, self-conscious mind which vastly over-rates its own ability, that thinks it must defend every truth by reason. —"SA"

ALUMNI

A. J. Steiner, '00, of North Lima, Ohio, preached the sermon at the morning service of the Christian Life Conference at Goshen College, Sunday, February 19, 1928.

S. F. Gingerich, '00, professor of English at the University of Michigan, at Ann Arbor, Michigan, gave a lecture on "Poets and Fiction Writers" before the Authors' Association of Michigan, January 27, 1928. Mr. Gingerich is the author of three books, *Wordsworth, a Study in Memory and Mysticism; Wordsworth, Tennyson and Browning;* and *Studies in Romanticism.*

H. B. Reed, '07, is professor of Education in the University of Pittsburg, at Pittsburg, Pennsylvania. During the latter months of 1927 Dr. Reed's new book on the *Psychology of the Elementary School Subjects* was published by Ginn and Company, of Boston, Massachusetts. An extended review of this book, by F. C. Landsittel, of Ohio State University, is found in the January, 1928, issue of *Educational Administration and Supervision,* published in Baltimore.

Joseph D. Yoder, '09, is a traveling chemist, with headquarters in Philadelphia. He and his family are living at 720 Vernon Road, Philadelphia, Pennsylvania.

I. R. Detweiler, '11, pastor of the Eighth Street Mennonite Church, of Goshen, Indiana, teaches, during the second semester, a New Testament class of 58 students in the Goshen city high school.

Walter E. Yoder, '13, of Metamora, Illinois, gave three lectures on topics related to hymns and tunes, in connection with congregational singing, during the special Ministers' Week at Goshen College, February 14-16, 1928.

S. P. Unzicker, '15, principal of the Roosevelt Junior High School, of Fond du Lac, Wisconsin, has an article in the January, 1928, issue of *The School Review*, entitled "The Junior High School and the Mentally Handicapped Adolescent".

O. B. Gerig, '17, formerly a graduate student in Harvard University, is field secretary of the New England Branch of the American Friends Service Commission, with headquarters at 120 Boylston Street, Boston, Massachusetts.

Payson Miller, '18, since graduating from Goshen College, has been a student in the University of Chicago, at Chicago, Illinois, and in Hartford Theological Seminary, of Hartford, Connecticut. Mr. Miller is at present a student in the department of philosophy of the Graduate School, of Harvard University. At the close of the first semester of the present school year, Mr. Miller completed the course in the Harvard Theological School.

C. A. Fulmer, '22, is for the third successive year an instructor in American History in the Wilmington, Delaware, high school. Mr. Fulmer received the M. A. degree from the University of Pennsylvania, Philadelphia, Pa., in 1926. His graduate work was done in American History. Mr. and Mrs. Fulmer have a son, Richard J., now nine months old.

Theldon Lamb, ex '22, took his B. S. degree from the state normal school at Terre Haute, Indiana, in 1925. For four years Mr. Lamb was principal of the high school in North Adams, Michigan. He is now for the second year superintendent of schools in Horton, Michigan.

S. Jay Hostetler, '23, was recently ordained to the ministry, to serve the Mennonite congregation near Cullom, Illinois. Mr. Hostetler also teaches in the Cullom High School.

Arthur Smith, '23, is principal of the high school in Eureka, Illinois.

Florence Bender, '22, teaches Home Economics in the Roosevelt Junior High School, of Elkhart, Indiana.

William H. Swartzendruber, '27, recently completed a laboratory technician's course in the Post-Graduate Medical School and Hospital, of Chicago. He and Mrs. Swartzendruber have moved to El Centra, California, where Mr. Swartzendruber has accepted a position as director of the Thomas Clinical Laboratory.

College News

The official registration number for the second semester now stands at 195. Among the new students registering are Fred Brenneman, Alberta, Canada; Bertha Butte, Jackson, Minnesota; Elizabeth Graber, Noble, Iowa; Freda Hertzler, West Liberty, Ohio; Merril Ivens, Bristol, Indiana; Willard Jacobs, Johnstown, Pa.; Mrs. Theldon Lamb, Jackson, Michigan; Olive Mast, Millersburg, Ohio; Samuel Miller, Walnut Creek, Ohio; Stanford Mumaw, Orrville, Ohio; and Katie Smucker, Smithville, Ohio.

The student body was a unit in its welcome to Professor D. A. Lehman on his return to the College the second semester to resume his teaching duties. Due to ill health Professor Lehman had been in Denver, Colorado, the first half of the year. Jay Eberly and Professor Jonathan Yoder taught his classes while he was absent.

Earl Byler spent the first week-end in February visiting his parents at West Liberty, Ohio.

Arthur Blough, with Cecil Bender accompanying, gave a short program at Goshen Junior High School, February 1.

The Sociology department has introduced a new course, "The Family", for advanced students this semester.

Albert L. Stump, former university professor of English, gave the fourth number on the College lecture course, February 3, on the subject, "Robert Burns". Mr. Stump was intimately acquainted with the facts of Burns' life and poetry and delivered an entertaining and instructive lecture.

Professor Umble (in English Composition): Mr. Smucker (referring to Silas), you may read now.

Donald Smucker: Do you mean me?

Professor Umble: No, I mean MR. Smucker.

Ruth Miller underwent a tonsilectomy at the Elkhart General Hospital, February 10.

Ross Gerber, Samuel Miller, Titus Weaver, and Fyrne Miller were Sunday guests of Mr. and Mrs. D. W. Miller of Goshen, February 19.

Beatrice Hershey, Mary Fretz, and William Hallman attended a lecture on Latin-America at Elkhart High School, February 6.

Twenty-five students enjoyed a country dinner, Sunday, February 5, at the home of Ray Johns, of Topeka, Indiana.

A quaint and hitherto unknown custom of certain inhabitants of the U. S. came to light when Professor Hershberger told his American History class that "their benches have no seats".

The funniest men have been found! At least, C. K. Bender and Ralph Myers received first and second prize respectively for turning in the best jokes in a joke contest by the Maple Leaf to secure humor for the annual publication.

Milton Smith and E. J. Camp spent Feb. 11-13 at Roanoke, Illinois.

Velma and Icie Steiner spent the first week-end in February with relatives in Topeka, Indiana.

Helen Long and Bertha Nohejl visited friends and relatives in Nappanee, Indiana, February 11.

The combined choruses of the College, under the direction of Professor Hartzler, gave a program of sacred music, February 16, in connection with the dedication of St. Mark's M. E. church, of Goshen. They also assisted in the dedication, March 6, of the new Brethren Church of Goshen.

John Bender defeated Jonathan Yoder in the finals of the checker tournament for the championship of the College. The chess tournament is to be completed soon.

Frances Loucks, Lois and Ada Lapp, Esther Brenneman, and Edna Guengerich were Sunday dinner guests of Gladys Honderich, February 5.

Fanny Nafziger was a week-end guest of Mary Huffman at Elkhart, February 25-26.

Velma and Icie Steiner spent the week-end, February 4-5, at the home of Mr. and Mrs. D. J. Yoder, of Topeka.

Miss Burkholder, Nora Blough, Irene Zook, and Katie Smucker were Sunday dinner guests of Mr. and Mrs. Charles Schantz, of Elkhart, February 26.

Helen Lapp, of Elkhart, spent the week-end, February 25-26, with her sister Ada.

Alice Aeby and Barbara Hershberger spent the week-end February 11-12 in Chicago visiting relatives.

Earl Mast, College Freshman during the first semester, is now operating a restaurant in Kent, Ohio, in co-operation with Oliver Shank, of Goshen.

In a rousing chapel drive, February 16, the student body of the College once more showed its real spirit when it almost quadrupled a budget of one thousand dollars asked by the finance committee of the Y. P. C. A. for expenses of the coming year. The pledges by the students, faculty, and visitors totaled three thousand eight hundred dollars.

C. F. Yake, editor of the *Youth's Christian Companion,* of Scottdale, Pa., delivered an illustrated lecture on the work of the Mennonite Publishing House, in Assembly Hall, February 20.

Dr. E. H. Correll, head of the department of Economics, lectured March 2 at the University of Chicago, on "Economic Phases of Mennonite History". He went to Chicago at the invitation of Professors Douglas and Holt, of the University.

John W. Gingerich, Gideon Yoder, Katie Yoder, Orval Kinsinger, Marie Martin, of Parnell, Iowa, spent March 1 at the College visiting friends.

Professors Guy F. Hershberger and H. S. Bender spent March 3 in Chicago attending a Peace Conference as delegates of Goshen College. Together with D. H. Bender, E. L. Frey, and O. O. Miller, they were the official representatives of the Mennonite Church.

Henry Bohn was in Illinois, March 4, attending the funeral of an uncle, Joseph Roth.

Eunice Leaman, Margaret Anderson, Clelland Leaman, and Mrs. A. H. Leaman, of Chicago, spent the week-end March 2-4 at the College.

The first open Friday evening for quite awhile, March 1, offered ample opportunity for class parties. And the students took noble advantage of said opportunity. A group of Freshman girls spent the evening at the South Eighth street home of Barbra Zook. The Sophomores were host to the Seniors at the home of Silas Smucker, near Goshen. The Juniors entertained themselves in the basement of Science Hall. And the poor Academy spent the evening wishing some kind-hearted old soul had arranged a party for them.

Mark Smucker has been credited with the remarkable scientific discovery that 5000 miles of razor blades, laid end to end, would reach all the way from New York to San Francisco. And if you don't believe it, try it yourself!

It is said of a certain member of our campus that he is so tight that the first time he drove into a free air station he blew out all four tires.

Mable Yoder and Ruth Schrock spent February 4-5 at the home of Mr. and Mrs. John Wenger.

Hazel Stauffer, Pauline Herr, Mary Royer, and Orpha Zimmerly were dinner guests of Bertha Nohejl of Goshen, February 5.

Nola Leinbach visited her aunt, Mrs. Fischer of New Paris, February 12.

William Yeager and Clarence Nafziger entertained the members of the Freshman girls' debating team, Ruth Heatwole, Rachel Weaver, Clara Schertz and Barbra Zook, at a four-course dinner in Yeager's home, Friday evening, February 24.

Professor and Mrs. Ira Franck, Milton Smith, B. F. Hartzler, Edna Cook, and Hilda Byler, were Sunday dinner guests in the Ben Schertz home, February 5.

Mary Wenger spent the week-end February 25-27 at the Chicago Mission.

Esther Yoder was a week-end guest of Esther Leininger at her home in Elkhart, February 25-26.

Mrs. George Kanagy and Nelson Kanagy of West Liberty, Ohio, spent February 25-26 visiting Forrest Kanagy at the College.

Clara Schertz and Arline Yoder visited friends and relatives at Bluffton College, February 2-5.

Mary Yoder and her father, John Yoder, of Wayne County, Ohio, visited Martha and Ruth V. Yoder, February 17-20, attending the Christian Life Conference.

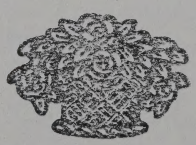
ATHLETICS

The Freshman basket ball team has not been defeated by any other class thus far this year, but were dangerously near losing this record on February 22, when they met the Junior squad. The game was close throughout and was one which seemed long to the Freshmen, with a small lead in constant danger of being overtaken. The Juniors, starting with a good-sized lead, were forced to allow the determined Freshmen to pass them. The final score was 23-20 in favor of the Freshmen.

February 25, and the Aurora and Adelphian teams were on the floor. "I guess they did it," was the favorite expression of the Aurora rooters after the game. For the past few years it has been the custom of the Adelphian squad to win from the Auroras, but the Auroras have begun to grow tired of this and have made a definite start in changing the tide. This year with the addition of some new players the Auroras have been able to come to the front. This game was the most interesting that has been played in the gym this year. The Adelphians started with the lead and were either in the lead or the score was tied until the last two minutes of the game. With the score hanging 13-13 and two minutes to go, Sharon Brunk shot through a long fielder and gave the Aurora team a two point lead which was never overcome. The game ended 13-15 with the Adelphians on the short end. This game will be one which will help the spirit of basket ball and make both teams more determined to win the next game.

The men of the College are not the only ones that play basket ball, is the conclusion we must come to after seeing some of the women's games. February 24, the Vesperian and Avon Literary societies put their teams on the floor. This game proved to be a real thriller for anyone who enjoys a fast and hard-fought game. The game at no time seemed to be securely in the hands of either team, until in the last quarter the Vesperian team had a rally which put them to a safe lead with a score of 21-18 and the game ended. Ruth Heatwole for the Vesperians was high scorer with a total of 14 points, while Mabel Sommer scored 10 points for the Avons.

"School teaching does make a difference." This was demonstrated on Saturday night, February 25, when the former school teachers played the other students of the College. The school "marms" transferred their training from school teaching experience to basket ball and beat the "youngsters" 19 to 15. The score was not one-sided at any time during the game, but the teachers gained a lead in the first half that could not be overcome. The students took defeat, but the next time the teachers may have a harder time whipping the children.



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Ikey sank back in despair, saying, "Ach and ve have no samples."

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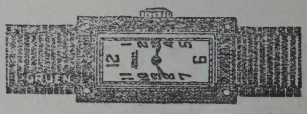

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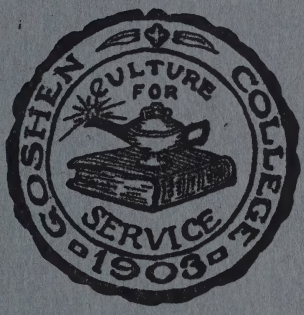

APRIL, 1928

Woman's Number

VOLUME 29 NUMBER 7

THE GOSHEN COLLEGE RECORD
APRIL, NINE EEN TWENTY EIGHT

The Place of Home Economics in the Education of Women

EDITH M. WHITMER

In this period of the 20th century no one can spend many hours in a library without finding books and magazine articles on such subjects as "The Higher Education of Women," "Vocations for Girls," "Marriage and Careers." If the amount of literature on the subject is any indication of the complexity of the problem, it must be a serious one.

There was a time when this was not a problem. Careers for women were unknown. Now that women have an unlimited number to choose from, the question arises: What do women want? Which career is best for them? In other words the question is no longer one of women's rights. It has become the question of the Womanly Ideal. The recognition of the worth of the Womanly Ideal will emphasize rather than minimize the differences between men and women. In a broad sense men are producers of the world's goods, and women are consumers. But goods are not always useful when produced in large quantities. Food must be prepared and served. Textile material must be fitted to the person who is to wear it. A broiled steak is worth more than the meat at the market. Everyone is compelled to recognize this fact at a restaurant. Why not recognize it in the home? Woman is more than a consumer. She is also a producer. But the goods she produces is for immediate use—to make life livable, and home enjoyable. The production in which men are largely concerned is large scale production. There is no law which forbids a woman from entering these competitive careers. The Womanly Ideal forbids it. A certain writer once said: "Man at his best is an engine of construction. Woman at her happiest is a creature of service."

The danger in our present system of education is to over-specialize too early in life. This leads to narrowness of interests and inability to appreciate or solve the problems of other fields. In primitive times all education was carried on through the activities of the home. Girls learned to prepare grain, build fires, cook, weave, make clothes, in brief, to participate in all home activities. The situation has changed gradually to the opposite extreme. Too many girls consider home a place to eat and sleep, or if they are required to contribute their share to the work of the home regard it as a monotonous drudgery. This attitude undoubtedly has a detrimental effect on the home life of our country. Lack of wholesome home life has frequently been cited as a potent cause of children's criminal acts. It would be difficult to conceive of a homeless land. The world's literature would be depleted should we attempt to remove from it all allusion to home, its sanctity, its memories, its influence, its contribution to civilization. Above all, the home is a place where the ideals of Christianity may be expressed in the daily life of individuals.

David Starr Jordan, while president of Leland Stanford Junior University, said, "Higher Education is not alone a question of preparing great men for great things. It must prepare even little men for greater things than they would other-

wise have found possible. And so it is with the education of women. The needs of the times are imperative. . . . To be wise and at the same time womanly, is to wield a tremendous influence which may be felt for good in the lives of the generation to come. It is not in forms of government by which men are made or unmade. It is the character and influence of their mothers and their wives. The higher education of women means more for the future than all conceivable reforms. Shall we give our girls the same education as our boys? If we mean by "the same" an equal degree of breadth and thoroughness, and equal fitness for high thinking and wise acting, yes, let it be the same. If we mean this: Shall we reach this end by *exactly* the same course of studies? then my answer must be *No.* For the same course of study will not yield the same results with different persons."

It might be profitable to consider some of the worth while contributions of Home Economics to woman's education. First, it increases the girl's estimate of a wholesome home life as a constructive agency in the community. Second, it removes from home making the stigma of monotony and drudgery. Third, since Home Economics offers contact with a wide variety of subjects, it prepares a girl to adapt herself to varied needs—personal and social. For those people who associate cooking fudge and embroidering with Home Economics, the following extract from the Student Volunteer Movement Bulletin might be enlightening.

"I urge each outgoing missionary to get as much Home Economics education as is possible for purely selfish reasons, and also for a second reason which is far more appealing. This is that, although there are schools and colleges in almost every country teaching some phases of Homemaking, yet wherever you go you will find a crying need for this information. In Japan, for instance, there is a very wide-spread interest in foods and nutrition, which is manifest not only by college students but by hotel managers. The Chemistry of Cleaning becomes a very exacting science, when soap, water, and fuel are all expensive. In a changing world the problems of parenthood with its ancient sanctions and traditions become momentous in every family. . . . Go to Luxor and on the way to Karnak you will pass a mission school where the Home Economics "Practice Cottage" is a model mud hut! This is one of the finest memorials ever left by a tourist anywhere! For once, Home Economics is being taught with an admirable adaptation to the needs of the people. Isn't it the height of Art and Science to make a mud hut a home? . . . But I venture to say in any country where you stopped long enough to discuss it, you would hear the plea, "Send us the kind of missionaries who will help our young people to hold to some of our fine traditions of home life, and who will help them to make the difficult and dangerous transition from the old to the new without losing too much. Our very civilization depends on the family, and the success of the family depends on the character of the parents, and this generation needs guidance as no other has needed it, for wise parenthood."

Shall we infer from the foregoing that the only occupation for a woman is Home making? Certainly not! But we do mean to infer that the woman who prepares for any legitimate occupation without an understanding of the problems of the home, and the contribution of modern science and art to their solution, has overlooked an important part of a liberal education. We may truly say that Home Economics, contributes the fourth R—Right Living—to our educational system, and recognizes the worth of the "Womanly Ideal" in women's education.

Mennonite Historical Society Notes

H. S. Bender

A meeting of the Mennonite Historical Society was held on Wednesday evening, March 21, in Chapel Hall. At this meeting Dr. Correll gave a report of the Balthasar Hubmaier quadri centennial which was recently celebrated in Vienna. The four hundredth anniversary of Hubmaier's martyrdom at the stake in Vienna occurred on March 10. Another very interesting part of the program was the reading of four papers dealing with the history of four Mennonite congregations. The papers read dealt with the following churches: Martin's in Wayne County, Ohio, by Ellis Hostetler; Oak Grove in Wayne County, by Katherine Gerig; Bethel and Guilford in Medina County, Ohio, by Leonard Kreider; Bethel in Logan County, Ohio, by Mary Yoder. After the program a number of new members were received and action was taken authorizing the appointment of a "Peace Committee." The members of the committee as later announced are as follows: G. F. Hershberger, Chairman, S. C. Yoder, C. L. Graber, Milton Smith, Cecil Bender.

Dr. Correll, a member of the Society, recently delivered a lecture on some sociological aspects of Mennonite History at a Seminar on "Economics and Religion" at the Chicago Theological Seminary in Chicago. He will deliver an address on "Some Historical and Sociological Aspects of Mennonite History" at the spring meeting of the American Society of Church History in Chicago on March 31.

Through the kindness of S. M. Grubb a number of valuable booklets were recently added to the historical library. His donations include two books of printed minutes of the Eastern District Conference of Mennonites (in German) 1847-1884, minutes of the General Conference of Mennonites, 1860-1884, and also a music book used by German Mennonites and printed at Duerkheim in 1874. The collections of minutes are very valuable and much appreciated.

The next meeting of the Society will be held on the evening of Friday, April 13, at which time Professor Gustav Enss of Hesston College, will address the Society on some phase of Russian Mennonite Life. Professor Enss comes from Russia himself, having come to America after the first years of the war. He will bring a fresh and interesting portrayal of Russian Mennonite life.

Lecture Course Number

Esther Yoder

One of the most interesting lectures of the college lyceum course for this year was presented by George F. Morse on March 5th. Mr. Morse is an eminent zoologist and former curator of the Boston Zoological park and is at present director of the Sheed Aquarium in Chicago. For entertainment and instruction, he was unsurpassed by any former lecturer of the season. His interesting anecdotes gleaned from personal experience held his audience in a high state of interest during the entire lecture.

Mr. Morse, who firmly believes in an animal's ability to think and recall ex-

periences, gave an interesting account of a lion which he trained and learned to love very much. After being separated from this lion for nine months, he went back and apparently paid no attention to him. Immediately upon catching a glimpse of his former keeper, the lion was all attention and was satisfied with nothing until his old friend went into his cage and played with him. Upon his leaving, the lion seemed very much dejected and downcast and would not be comforted. After another absence of several months, he returned again to meet the same reaction as at his first visit.

That the monkey has intelligence was clearly shown by this rather amusing incident. One day on finding that one of the monkeys under his care had a bite on his tail, he proceeded to administer some iodine which he carefully concealed in his pocket until the opportune moment for using it. After talking to and coaxing the animal for some time, he succeeded in getting some iodine on its tail. Shortly afterwards he was much surprised and chagrined at having iodine poured on his head. He looked up and there sat the monkey directly above him with the opened iodine bottle. To be able to understand and train animals as Mr. Morse does is nothing less than an art. Although it is impossible for each of us to become acquainted with them as he is, we can do our part by remembering and passing on a few worthwhile suggestions which he gave concerning the public's treatment of caged animals in the zoological parks. He impressed upon his audience the harm and loss of valuable animals that result from thoughtlessly feeding and teasing them. Although warnings and scores of signs "Do not feed the animals" have been posted, the danger has not been aleviated and Mr. Morse realizes the need of educating the public to the situation and its remedy. This he gives as his ultimate reason for spending much of his time on the lecture platform.

SOMEBODY ELSE

We are very likely to talk about "Somebody Else"—What Somebody Else can do, might do, should do—and in such consideration to forget altogether what we ourselves ought to do. "I can't sing" we say. "Somebody Else can do it so much better." "I can't do that errand, let Somebody Else do it." "That's Somebody Else's job not mine." We do not stop to hunt up this mysterious Somebody Else, and see whether there is such a person.

A poem was once written on this "Somebody Else" and it ends thus:—

There are battles in life we only can fight,
And Victories too, to win,
And Somebody Else cannot take our place
When we shall have "Entered In."
But if Somebody Else has done His Work,
While we for ourselves have striven,
T'will only be fair if the blessed reward
To Somebody Else is given."

So when we find ourselves tempted to throw off our duties on the shoulders of anyone else, let us listen and hear the Saviour say to us as to Peter "What is that to thee, Follow thou me."

—*Selected.*

THE GOSHEN COLLEGE RECORD

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Volume 29 APRIL 1928 No.7

EDITORIAL

"SLIGHTING REMARKS ABOUT WOMEN"

Are you guilty of making small cutting remarks about women? If so, you might ask yourself why you say them and if they're true?

It is seldom in the course of an hour's conversation that something is not said concerning women which is lowering to their dignity. They are supposed to be bright sayings and everyone is supposed to laugh when such remarks are made. Doesn't it take a lot of brains to figure out that "With a woman, talk goes in both ears and out her mouth." How often have you laughed when someone said, "A woman's tongue is loose at both ends," or "If you want something to spread, tell a woman not to tell!" These are all old sayings and are getting tiresome to everyone. I imagine how much more tiresome they would be if they were said about you. You would resent it if anyone made a cutting remark about your mother or your sister, yet the public monotonously keeps on saying them about someone's mother and sisters and you laugh.

Not only do these become common sayings but much time and effort and newspaper space is used for these sly digs at women. The following is an example to such wit:

"Mr. Brown was so much more talkative a certain day than was usually the case. Upon examination it was found that he was wearing his wife's set of teeth." That is only one sample of the thousand brilliant jokes about women. If a stranger who had never seen or known a woman would read these sarcastic little jokes and hear the sneering remarks men make about women, what would be their idea of women? Certainly entirely different than they consider the women they

know, their mother, or the one whom they hope will some day be their wife? It is not a true estimate of women. Then why continue speaking lightly about them in the same worn-out manner.

To get down to the bottom of the matter, one of the following suppositions is true:

(a) Woman is below man, lowers his ideals, and is a handicap to society. In that case, will pushing them farther down help matters? Will saying these silly, slighting remarks aid in remedying matters? Is man showing his super-intelligence and ability by such remarks?

(b) Or, woman is equal to man in ability and intelligence, giving as much as she is taking. While men have certain good qualities in which women may be lacking, so also women have certain good qualities in which men are lacking. The one is a supplement to the other and each contributes an equal share. In that case both have certain things which are odd or lacking in the other. If this is true, men are just as peculiar in their actions and appearance to women as women are to men. Will this continued talking about these peculiarities change them any, or would it be better if the men would pattern after the women in their acceptance of these peculiarities belonging to the opposite sex and make the best of matters. They should at least be fair and make as much sport of their own oddities as of those of the women.

(c) If neither of these cases are true then woman must be above man, a means of aid and a benefit to him. In this case what would you think of man to repay this aid by such petty sarcastic remarks? Instead of pulling woman down to his standard he would be widening the gulf between them.

Have you ever overheard men standing on the street corners remark concerning the women drivers who pass? Something is sure to be wrong with each one, either she drives too fast or she blockades traffic. She is sure to race the engine while stopping or stall it when starting, or she doesn't watch the signals or she drives recklessly. In such a case it is evident that the main thing amiss is that down deep in their hearts each one of them is wishing himself back of the wheel. Probably the reason women are not better drivers is because men like to drive so well themselves and wish to keep the pleasure or thrill of driving to themselves.

The only consolation women have is that the best and greatest men do not criticize women so harshly and would not be heard making such disparaging remarks about them. Practically all of these slighting remarks current today were originated by the "toughs" standing on the street corners and then eagerly grasped by the public as a huge joke. But the courtesy of Abraham Lincoln, the refinement of Woodrow Wilson, the tenderness and kindness of Robert Browning, and Lindbergh's high sense of honor would not permit the usage of these terms. Speaking to you in the words of a man, because it will mean so much more to you men than if a woman had said it, this is what one man says, "He is no true man who ever treats woman or speaks concerning her with anything but the profoundest respect."

—R. Yoder.

RELIGIOUS

Our regular Thursday afternoon devotional meetings have been well attended, a good interest has been manifest. In our meeting, held on March 15, the subject, "How Can We Strengthen the Fellowship Between the Girls on the Campus?" was discussed and a number present gave some very helpful thoughts. It was shown that one must first enjoy fellowship with our Lord and Master. Through prayer, through the study of God's word, through regular attendance at the religious services, such fellowship may be deepened. Christ is the outstanding example of one who had fellowship with all those with whom he came in contact. By fellowship with him, we may catch some of his spirit of fellowship and manifest it in our everyday life. I am certain that it is the desire of each girl to live a life whereby this spirit of fellowship and helpfulness may be more manifest.

The following Thursday, March 22, Miss Warstler from the Brethren Church, kindly consented to speak to the girls at their devotional meeting. After a number of scripture verses had been repeated the meeting was givn over to Miss Warstler, who gave us a very inspiring message on "Anchored Fast in Jesus." A tree would not be able to withstand the storms of years, if it were not anchored fast in the ground. And it is just as essential that we anchor ourselves firmly in our Father, for without him we are not able to withstand the storms of life. At the close of her talk, with our heads reverently bowed, we sang together the prayer, "Have Thine Own Way Lord."

Our weekly prayer meetings in the reception room of the dormitory are also well attended, and every girl enjoys these little informal meetings where each one can feel free to express herself. In our last service each girl present prayed earnestly for guidance in the choice of her life work. We are thankful that our Father is a "prayer hearing," and "prayer answering" father, and that we can come to him at all times. After a busy day of classwork it is restful to meet together and spend a few moments in quietness such as in these Wednesday evening prayer circles.

Every Tuesday evening from 7-8 P. M., the girls meet in groups in the different rooms for Bible study classes, and discuss such books as "The Message and Message Bearer," and "Enlisting for Christ and the Church." A deep interest is manifest and many helpful discussions take place on problems which confront the girls.

ONLY A CANDLE

There is a story of a little candle which was taken from a drawer by its owner. "What are you taking me out for?" the candle asked. "To show big ships the way across the sea," answered the owner. "But no ship can see my little light," replied the candle. "Leave that to me," said the owner. He lighted the candle and with it he lighted the big lantern in the top of the lighthouse, and then he blew out the candle and put it away.

Most of us are like that Candle. We are very little. We have no special brilliancy and cannot all do big things. But we can do what we can, and that may be more than we realize. If we cannot do the big things ourselves, we may help someone else to do them, and that will be a big thing in God's sight.

THE NEED OF THE CRUCIFIED LORD IN ONE'S LIFE

ELIZA BRENNEMAN

Do we have the spirit of our crucified Lord? He died for our sins many years ago. Why do we need the crucified Lord in our life?

God knew that he must save his people in some way, so he allowed his only son to come down into this old world of ours, and live among men for thirty-three years. After he had spent thirty years of preparation, and three years in actual public service and evangelization something sad took place. We now call this time the Easter season. At this period of Christ's life he was sad, because he knew it was his lot to die upon the cruel cross, and glad because he was able to cleanse all those, who believe in him, from sin.

Have we as Christian people caught that spirit of humility which Christ had while here on earth? If not, our Christian life is not complete. It is necessary for us to crucify self in our life to accomplish anything worthwhile among our fellowmen.

Can we say with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

If you who read this have not caught the real spirit of Easter get it now. Think just how you would feel if it were your duty to die for the sins of the whole world. Such a thing is not commanded, but you and I are asked to live and walk according to the plan which was given to us by Jesus Christ our only hope and redeemer.

Then if you have Jesus Christ in your life at all times, and not only during this beautiful season of the year, but at all times life will be pleasant and joyful even though you meet up with trials and difficulties. Jesus is always ready to help in times of need and he will give no burden so great, but that we are able to bear it and succeed.

These few lines may help someone to realize more fully the need of Christ in one's life.

"Some Place For You"

There is a place for you to fill,
Some work for you to do,
That no one can or ever will
Do quite so well as you.

Be brave whatever it may be,
The little or the great,
To meet and do it perfectly,
And have conquered fate.

EASTER IN INDIA

In India the land of the Hindus when people become converted to Christianity among the things they miss in their old life are the many holidays the Hindus have that come in their turn each year. Whatever the nature or purpose of the holiday, except in few cases, donning of the best clothes the people possess and having a feast with the usual amount of merry making and drumming, are the order of the day.

After becoming a Christian the Indian still enjoys having some holidays. The one the people doubtless enjoy most is Christmas, next to that and one on which much emphasis is laid, Good Friday. This has been set aside by our Indian Conference to be observed by fasting and prayer in memory of the suffering and death of our Saviour for our sins. An effort is made to maintain this attitude until Easter day. It is only fitting that the time should be thus observed. Services are always held in the various churches on Friday morning when a suitable sermon is preached on the crucifixion and death of Jesus.

On Easter morning at sunrise, groups of Christians may be seen going to the Christian burying grounds to hold prayers and praise meetings, suitable hymns are sung, talks are given and prayers are offered in gratitude of the hope we have in the resurrection and of again being united with our loved ones who have gone before us. An Easter sermon is preached in the regular church services and sometimes a special Easter program is prepared by the Sunday School.

The Christians do not make a special effort to wear nice clothes on Easter; they do that more on Christmas day as the season is more suitable for it. At Easter time the hot season has well advanced and it requires a good deal of effort to do things.

While we here endeavor to observe Easter with its true meaning in our lives and hopes may we continue to pray that our risen Lord may be a very real Saviour to our Brethren and Sisters in India.

—Anna Stalter, Goshen, Ind.

EASTER TIME IN THE ARGENTINE

As the beautiful springtime again draws near bringing along with it the joyous Easter-tide, each one of us is filled with a refreshed spirit. Our confidence and trust in God is renewed as we read and meditate, alone or with others, on the resurrection of our Lord—Jesus Christ. What blessed calmness steals over us as we grasp that precious truth that Christ is truly a living Christ,—dwelling with the Father, interceding at all times in our behalf.

In the Argentine, the Easter season is a very outstanding one. Many Catholic members who may not have attended mass during the year are very careful not to be absent on Easter morning.

Several years ago, I was awakened by the noise of the shooting of guns, bombs, and ringing of bells. Upon inquiry, my neighbor girl friend told me that they were awakening Christ. (This took place about four o'clock in the morning.) In some of the towns, later in the morning, one may see long processions starting from the church door and proceeding slowly around the plaza and then back again into the church. Men with bared heads carry a huge cross upon which is an image representing the crucified Christ. This part of the Easter ceremonies—(that is,

the out-of-doors procession) is no longer observed in the larger and more modern cities, I believe.

In the Argentine, as also in the other South American countries, Christ is usually represented as hanging on the cross—dead. Although Easter brings to their minds the resurrection of Christ, they do not grasp the full significance of this wonderful event, as we do. And so they continue on blindly worshiping a dead Christ, for their hope is in the Virgin Mary who is their Mediator.

—Beatrice Hershey.

EASTER IN AMERICA

With Eastertide comes the season of joy. The drabness of winter fades, and all nature is glad. What does one more good than the sweet fresh air, or the awakening of earth to its verdure in the midst of blossoming flowers?

But certainly this is not the whole significance of Easter! Or do we let these blessings make us forget our Christ—the one who died and rose that we might be saved.

He performed miracles; He sought the lost sheep; He prayed; He suffered many things; no cross was too heavy for Him to bear; but ever as the Easter draws nearer, the spirit of the glorious resurrection glows in the hearts. It is a gleam of morning light, that pierces the long, dark shadows that may have fallen upon our pathway. Warm rays diffuse upon the soul and rid the heart of sorrow, anguish, and trial.

Perhaps we have passed through a dark Gethsemane and our hearts are sad and troubled; perhaps our friends have departed, and we are left alone. Do we pray the cup to be removed, or do we, as did our Lord in the garden, raise toward Him a trusting hand and say, "Thy will be done." Yes, we can trust the strengthening angel to heal our sorrows, and give to us the victory. Even as Christ gained victory over death, so do we through Him triumph over the cares of our daily life.

Christ brought life at Easter. We too, can bring life to those about us. As the blossoms spread their sweet fragrance, let us spread life—eternal life—the joy which radiates from the hearts of God's children.

Perhaps we cannot do much. Perhaps it may be only a cheerful word spoken, a kind act done, a deed of charity; but so long as we make one soul happier, one face brighter, we are helping to spread the radiance of the Eastertide.

Are you scorned for telling the story? Are you mocked for following Him? Remember that He was mocked and scorned, and nailed to the cross, yet over all, he arose in splendor.

What, then, does Easter mean to me? A life of joy and of triumph; a life of trust and confidence in Him; a new realization of Christ's glory, and my privilege to scatter it abroad in the lives of sorrowing ones about me.

So then, as all nature awakens anew at Easter, let us begin anew our walk with Him, and give to Him the opportunity to fill anew our hearts with the glow of the resurrection light.

—Esther Good.

CAMPUS OPINION

"Women's Independence"

What do you think of woman's independence? Is it proving successful? How do you explain the present unrest among women in the light of their independence?

Does independence of women necessarily mean sex equality? Do women want equality with men in all respects? Should women enter the business world? How do you think this will effect the standard of women?

Is the woman of today happier than the woman of yesterday? In the light of woman in the past what do you predict for the woman of tomorrow?

When God created woman, He brought forth not a duplicate of Adam, but a different being whose difference justifies her creation and completes the divine work of God in creation. "Woman was created for the highest welfare of humanity which is in need of her," someone said. Naturally woman serves best in her own place. A womanly woman is not worrying continually that man will have more rights than she has. She knows that he is not her superior, but she does recognize him as her head, just as man recognizes Christ as his head. She realizes that this order is not a slavish one but is the thought of God on the matter as He planned how woman could serve the world most. When a woman occupies a place of headship in home, community, church, or nation, she steps out of her sphere and weakens her power for serving most effectually.

A womanly woman working in her place—noticed by the world or not—has power beyond that of any king on his throne. When we recall how in a few short years, Jochebed so taught Moses that when a man he preferred to suffer hardship with his people rather than to have the honor of being a king's grandson, we can see a woman's influence at work. Ann Judson, the heroine of Ava, is a most inspiring example of a woman powerful in the affairs of a nation as she quietly worked in her own sphere.

—Mary Royer.

I feel that woman should be careful not to abuse her independence and liberty now that she has it, by expecting to become equal to man in every respect, by taking up man's rightful duties in preference to her own, or by becoming masculine in habits, dress, or actions. When a woman does this she immediately lowers herself and lessens her influence.

I was really surprised to learn recently in a questionaire on this subject, which was answered by hundreds of modern college boys, that nearly all expressed themselves as liking, not the fickle, mannish independent flapper sort, but the women who were the more dependent, "home-making" type.

There are two types of clinging vine—those who grow around the host and become parasites to the extent that the life, vitality, and beauty of the host are

all sapped out; then there are those that gracefully twine about a tree or branch making it even more beautiful and attractive. This illustrates what I feel the college boys referred to in wishing for the less independent disposition in woman.

Woman's independence offers us a great challenge; we can now work and strive unhampered, exerting our ideas and influences to a large extent, but we must not carry it to the place where we will lose the high place of honor and respect that has long been ours. My idea regarding woman's independence is expressed in quoting from Dr. Louis E. Bisch on this subject: "I cannot understand woman's desire to rule, reign and judge—it is not characteristically feminine. Why not leave something for the men? Woman has always stood for beauty and love, for our source of inspiration, for motherhood and all that goes with that hallowed word—what more can she wish?"

—Ruth S. Heatwole.

For only a short time has woman had what we choose to call her independence. As yet she is not certain what she wishes to do with it. She is restless and dissatisfied because she has not found her place in modern life. Anxiously the world awaits the result of her experimenting. She is trying the political world where certainly she is not needed. In the business and professional world she is meeting success. The girl and unmarried woman should be financially independent. Since she can ably fill positions in the business and professional world there seems to be no reason why her efforts along this line can not be called a success.

To me it seems impossible for the married woman to be a real wife and mother and at the same time hold her place in the business world side by side with men and unmarried women whose interests are centered in their careers. She must successfully compete or lose her position. It is her home and family that must suffer. I believe she will be happiest and will be performing the greatest service if she centers her interest in her home and family. Music, art, and literature are waiting to fill her leisure time. Already there are indications that the result of this experiment will be women who are satisfied in their homes, willing that men be the leaders.

—D. Roth.

What is women's place in the social order? This is a big question that confronts the people of America today. The modern woman is accused of being in a state of unrest which probably is not a false accusation.

Let us think for a few moments of some of the possible causes for such a condition. It is true that in a period of readjustment there is always a state of unrest. We must remember that during the late World War when thousands of men were called to battle, the women took their responsibilities, and did their work. Since they have found what they can do, some women are unwilling to go back to their previous work.

Now, let us look at real facts. Did you ever stop to think how the lives of our great grandmothers compare with the life of the modern housewife. They spun the yarn, wove the cloth, sewed the garments, prepared the fruit and meat for storage, and in many cases, brought up a family of about ten children, (including their early education) without any extra help. Look at the modern housewife. She presses a button for lights, turns the faucet for water, calls the grocer for all

her bread and groceries and he brings them to her door; she turns the switch and her range heats, and turns the switch and her clothes are washed. Large busses take her two children or perhaps only one to and from school.

These conditions show that women have more leisure time than in the past. How does she spend this time? (Of course this refers to the city woman in particular.) Extreme organization has actually robbed woman of her previous duties. Most of the previous duties pertaining to protection, food and shelter for the child has been shifted to huge organizations, such as the pure food laws, compulsory school laws, and health laws. The past few years she has been trying the "trial and error" method of finding her place in the world, but this method is not successful. First, she turned to society for satisfaction or perhaps to bridge parties or golf, but this did not fill the yearning desire for something that satisfies. Again she reannounced her emancipation but even that did not prove as satisfyingly satisfactory as it first seemed. Competition with the men was the next step but even there she found herself unfit for competition both physically and tempermentally. She was able to compete only on the mental basis. Possibly she forgot that she was created distinctly different than her brother. Hugh L. McMenannin says, "There is a spiritual equality and physical inequality. It reveals that while to man has been assigned the aggressive, progressive and governing power in the world, to women has been assigned the conservative and refining power." He further states that men have "that admiration, respect and esteem which placed her on a pedestal before which he comes to learn lessons of culture, refinement and morality. We have a right to demand it from her. She has a duty to fulfill the demand."

The question can now be asked. Are women disregarding these facts, are they getting so far away from these truths that they are dissatisfied?

Our creator did command that "he shall rule over thee," but he did not say superior man. Our Master meant this condition for a Christian environment where human and Divine love were strong agents. Woman does not need to feel that she must be named "the ruler," to be the chief influential ruler. Does not history point out the facts that back of all successful nations and individuals there was always a good woman who exerted her power in a quiet way. Rev. McMannomin further states that "If woman ever becomes emancipated from the protecting care of man, if she insists on being man's competitor, if in a word she descends to man's plane and is considered merely as man's rival, then it will not be long until the theory of companioship will be discarded and women will relapse into the pagan condition of servitude; for when woman forfeits the rights to be ruled by the tender rod of love and guardianship, then she will be ruled by the iron rod of tyranny."

Certainly woman must stop her "trial and error" method of searching, and settle down. It is time she overcomes her state of unrest and throws off the effects of the World War. She must adapt herself to changing situation even if she has been robbed by society. Perhaps Joseph Collins has stated woman's utmost desire when he said, "She wants to be permitted to use fully whatever male attributes she may have in her make-up which give her physical strength and endurance, mental power, active energy, and a desire for creation, but she cannot rid herself of feminine qualities which are generally superior in number and power in her constitution.

In conclusion, one must not criticize the modern woman too harshly, for these conditions have been thrust upon her. She did not create them herself but conditions

have been slowly developing from society as a whole, which she was not able to control. However we are sure that it is time that she refind her place by re-adjustment, and begin anew to exert her strong influence in her quiet womanly way.

—Ada Lapp.

Among more primitive peoples, man's task was that of war and the chase, while woman's was the "beast of burden." With the advance of civilization came great changes, yet woman's duties have very often, in all ages, included not only the management and care of the home, but other tasks as well.

Along with the education of woman has come her desire for more independence; not necessarily a desire for equality with man in all respects. Most of us dislike the masculinity of women just as much as the femininity of men; and if the outcome of woman's independence should mean a loss of her feminine qualities, the result would be unfortunate.

Today women enjoy freedom that the woman of yesterday did not have. But someone says, "Women were better homemakers a generation ago." This is not necessarily so. If woman's time then was divided between household and other duties, why should not the woman of today, after the inauguration of all sorts of labor-saving devices and modern conveniences be capable of following some pursuit aside from her home duties?

It is true that very frequently when a woman achieves, along political lines, for example, she sacrifices duties of vastly greater importance. The fact remains that woman's most exalted task is in the home, and in no case should this be sacrificed for other pursuits.

Independence will develop characteristics in woman that have hitherto been dormant, and if rightly developed will be a blessing to humanity.

—Mrs. S. W. Witmer.

THE DECLINE OF MANNERS

Verna Graber

Some one has said that manners are the happy ways of doing things, repeated and hardened into usage. In other words, good manners mean etiquette and courtesy. Everyone has manners to some degree, however uncouth; yet in some instances we are almost forced to think that people have really no manners at all. In order that manners may be good manners they must be a part of the individual,—they must be *courtoisie de coeur*. Manners are the foundation of any civilization. Probably all unknown to him, Moses laid the foundation for good manners when he gave the Ten Commandments to the children of Israel. For the man who does not indulge in mean and slanderous gossip, who uses no profane and vulgar language, who honors his parents, and, who has due respect for his neighbor's rights and possessions, has the true foundation for manners. Manners are more than mere affectedness; they are a second nature to the individual who possesses them. And if the Ten Commandments are their foundation, then, who can say that etiquette and courtesy belong only to woman, children, and weaklings! Certainly, to reach their highest round, they must be made a part of the strongest of any civilization, if that culture is going to stand the test of time.

More than all others, American culture ignores manners today, and instead of improvement, this virtue is on the decline. But Americans are a well-meaning

people. On the whole we are honest, efficient, philanthropic, and always among the first to help in a crisis. Eagerly we listen to the call for help from the starving Armenians, and eagerly we answer the call with means and men. The disaster of one man, Floyd Collins, brought the whole nation to the scene. But manners to us seem superficial and needless. We think, "How can a nation prosper, how can we have an individual culture, when we weaken so far as to take any of our precious time and effort just for the sake of courtesy!"

Altogether, the reason for a decline in manners is that Americans hold out the wrong ideal for true Americanism and democracy. Reverently, we call George Washington "the father of our country," but we spurn the ideals of manners which he set forth. We forget the saying of Cornelius Nepos, the great biographer and friend of Cicero, the perfect gentleman, that success of the career of a man "depends on his manners." We forget the motto of William of Wykeham, the founder of the public school of Winchester in England, "Manners makyth man."

The trouble that American tourists have made in France is only that the two cultures do not understand each other. I believe Americans have no contempt, whatever, for the French people; their contempt lies in the good manners of the Frenchmen. Now, we know very well, when some one in whose eyes we wish to appear polished has more polish than we ourselves, we begin to seek causes for making fun. This is the picture of the American abroad. He realizes his awkwardness and seeks compensation in making himself believe that good manners is a sign of weakness. We have a superiority complex.

With such an idea of himself, though he has a deep respect for the Frenchman, the American cannot sacrifice his amusement for making fun of the depreciated value of the franc. The American needs to be "broken" of the habit of making fun; this would save many an international irritation as well as misunderstanding in daily contact. Thus, it seems to me that Americans, before making a foreign tour, and before going out into any society should learn the policies of our forefathers and, in particular, should memorize Washington's sixty-fourth rule in his "Rules of Civility and Decent Behavior," which is this:

"Break not a Jest where none take pleasure in mirth. Laugh not aloud, nor at all without Occasion, deride no man's Misfortune, tho there seems to be some cause."

There is but one good thing about this whole matter; and that is that Americans act no worse abroad than at home. Go to the Subways of New York; there you will see people elbowing and shoving each other; and not always do they use the finest language; yet this is taken without undue irritation. We act so much like untaught children.

That is just the trouble. In our youth the rudiments of good manners were not made a part of us, and, hence did not remain with us to age. Thus, if the world in general has forgotten manners, how can we expect youth to learn them. This idea is so prevalent, that educational experts interested in shaping citizens for making a strong nation, are beginning to deplore the fact and are advocating that manners again be taught in school. They have gone so far as to put courses into the high school curriculum.

But since Americans as a whole are fast losing their manners, and will take

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OUR LITERARY SOCIETIES

VESPERIAN

One of the best Vesperian programs of the year was given March 5. Mrs. Spencer, a noted social worker, has said, "It is given to the highest leadership among women to hold steadily in one hand the sacred vessels that hold the ancient sancities of life, and in the other a flaming torch to light the way for oncoming generations." Our interest in the social progress of woman was shown by the discussion on "The Twentieth Century Woman." Verna Graber gave an interesting history of the development of the sphere of woman. "The Professional Woman," by Martha Yoder and "The Home-maker" by Ruth Schrock brought to our attention the problems of the vocational divide. The present unrest of woman, as a struggle for individualism, was interestingly shown by Ada Lapp.

A study of Switzerland on March 12 recalled the heroism and beauty of the land of our Swiss ancestors. A quaint dramatization of dairy maids of Switzerland by Fern Headings, and Orpha Zimmerly was an interesting feature of this study.

Springtime has revived athletic enthusiasm among the Vesperians. At an athletic program given March 19, Mary Royer spoke on "Objections to Intercollegiate Athletics," "Leading Women Athletes," "The Four Leading Athletic Sports," and "Advantages Derived from Participation in Athletics," were other subjects of the program.

The Vesperians and Adelphians gave a conjoint program March 9 at the Shore Literary held at the home of Herbert Hostetler. The program of the evening consisted of talks, readings, and musical numbers.

AVON

The various departments of an Avon newspaper were brought together and read at the Avon program of February 27. Wilma Welty read the editorials on her favorite subject, Home Economics; Barbara Hershberger contributed the political columns. The departmental pages were filled with "Science and Invention" by Katie Smucker, "Library Notes on Longfellow" by Esther Brenneman, "Religion" by Irene Zook, "Personals," Alice Aeby, and a "Home Interest Page" by Gladys Honderich.

On March 5, the Avons admitted Mrs. Bernice Lamb as a new member and welcomed Katie Yoder, an old member who has been absent for some time. The program of the evening was opened with a duet by Luella Eash and Dorcas Yoder. Mary Wenger gave a talk on "The Beauty of India," giving of her own experiences to tell of the beauty of this land. We often hear of the religious need of India but a talk on its beauties showed us the country in a new light. Readings by Olive Mast and Drusilla Horner closed the program.

A College Course program was rendered on March 12. Various departments were discussed—Education, Alice Esch; Social Science, Fannie Nafziger; English, Mary Yoder, Biological Science, Dula Roth, and Home Economics, Bernice Lamb.

Willard Smith conducted a Parliamentary Law drill at the regular meeting on March 19. A most interesting and profitable hour was spent, disposing of nonsensical bills and motions in the fashion approved by Roberts' Rules of Order.

The Avons and Auroras have given two conjoint programs to country literaries during this month. The first was given to the Clinton Frame Literary on

March 9 at the home of Jesse Smucker.

A week later another program was given to the Middlebury Literary at the home of Chris Schrock. This was largely a musical program. Ladies' and men's quartettes sang several numbers and the chorus of twelve appeared again. Luella Eash sang "Danny Boy" and Cecil Bender contributed several piano numbers. There were two talks on seasonal subjects: "Bird Migration" by Howard Musselman and an illustrated "chalk talk" on "Birds" by Ralph Holdeman.

ADELPHIAN

The impromptu speech given at the beginning of each literary program has proved a great success. We have found that we have speakers in our society who can give their opinions on current questions without any preparation whatsoever. These short extemporaneous talks have been of a surprisingly high quality which could be favorably compared with many a carefully prepared speech.

During the past month we have had programs of a widely diverse nature.

On February 27, Milton Smith gave an impromptu talk on "Why Have Political Parties?" Then Willard Smith gave us a survey of the present political situation. Forrest Kanagy told us of Lindbergh's influence on international affairs. A quartette arranged by Paul Horsch closed the program.

On March 5, we had the following program: Impromptu "The Value of Foreign Trade"—Edwin Herner. "Imperial Policies of Great Britain"—Tilman Smith. "Cuba and the United States"—Ralph Myers.

On March 12, we studied science; Impromptu "Why Study Science?"—Ellis Hostetler; "The Chemical Constitution of Wood"—F. S. Martin. "Recent Advancements in Medicine"—Fred Brenneman. "Measuring Weather"—Jay Eberly.

In our next meeting we took a peep into Sociology; Impromptu, "The Causes of Poverty"—Chauncey Smucker. "Sociology as a Science"—L. J. Martin. "The Immigration Problem"—Milton Smith. "The Problem of Overpopulation"—Paul Horsch. The Adelphian song was led by F. S. Martin.

AURORA

On March 5, the Aurora Society met to discuss "Chemistry in Everyday Life." Donald Smucker told us how pests are fought by chemistry. Dale Bixler gave some very interesting facts about the use of chemicals in fighting fires and how to operate the chemical fire extinguishers generally found in public buildings. "The Use of Chemistry in Disease Prevention," was discussed by LeRoy Hostetler.

On the following Monday book reviews were in order. "The Three Black Pennies" by Joseph Hergesheimer was reviewed by John Bender. Impromptu talks on "The Best Book I Have Read" were given by Myron Yoder, Stanford Mumaw, and Ralph Holdeman. These were followed by a very interesting and amusing reading by John Burkholder. An impromptu quartet added spice to the program.

The artists of our society gave the program on March 19. E. J. Camp discussed commercial art and Ralph Holdeman gave an interesting talk on the appreciation of art. A cornet solo by William Yeager made a fitting conclusion to this meeting.

This society is glad for the addition of two new members to our ranks, Stanford Mumaw and Samuel Miller.

ALUMNAE

Lavona Berkey Ebersole, '01, is living with her husband and family on South Eighth Street, Goshen, Indiana. Her husband, F. S. Ebersole, is a member of the firm of The Goshen Milk Condensing Company.

Mrs. William S. Gehman, '03, of Rush Lake, Saskatchewan, called at the college one day during February.

Lena Landis Zook, '03, is a homemaker in Akron, Ohio. Her husband is D. B. Zook, '02. They live at 807 North Howard Street.

Lydia Kurtz Smucker, '04, lives on a farm near Smithville, Ohio.

Catherine Blosser Hilty, '04, is a homemaker in Los Angeles, California. Her husband is J. A. Hilty of 624 East 116th Street.

Lydia Stutzman Miller, '05, is a homemaker in Gary, Indiana. Her husband is R. J. Miller, of 3640 Adams Street.

Mary E. Yoder, '05, is librarian at Wooster University, Wooster, Ohio.

Nancy Culp Gilliom, '04, wife of Arthur L. Gilliom, attorney general of the state of Indiana, is living with her husband and two sons in Indianapolis, Indiana.

Beulah Kauffman Gingerich, '06, is a homemaker in Ann Arbor, Michigan. Her husband is Dr. S. F. Gingerich, '00, professor of English in the University of Michigan.

Mary Ebersole Smucker, '06, is a homemaker in Bluffton, Ohio. Her husband, B. D. Smucker, '05, is professor of public speaking in Bluffton College, Bluffton, Ohio.

Blanche Brenneman Ebersole, '07, is a homemaker in Washington, D. C. Her husband is J. F. Ebersole of the United States Treasury department. They are living at 4417 Garfield Street, N. W., Washington, D. C.

Frances Ebersole Burkey, '09, lives in Chicago. Her husband, Fred Burkey, B.A. '13, is manager of student employment at Moody Bible Institute, of that city.

Marguerite Showalter Conrad, '10, formerly instructor in Art in Goshen, College, is the wife of Professor F. A. Conrad, B.A. '12, of Tucson, Arizona.

Georgia Cart Detweiler, '10, is the wife of Rev. R. R. Detweiler, B.A. '14. Her husband is pastor of one of the Methodist Episcopal churches in Fort Wayne, Indiana.

Elsie Byler Burkhard, '11, is a homemaker in Tempe, Arizona. Her husband, Samuel Burkhard, B.A. '11, is professor of Education in Tempe State Teachers College. Mrs. Burkhart is the mother of four boys.

Alta Eby Erb, B.A. '12, author of *Our Home Missions,* continues her teaching in the normal department of Hesston College, Hesston, Kansas.

Inez Schrock Brunk, B.A. '13, is a homemaker in South Bend, Indiana, where her husband, J. Claude Brunk, is engaged in Y. M. C. A. work.

Esther Lehman Yoder, B.A. '14, is the wife of Stephen Yoder of Harper, Kansas, where they are engaged in farming. Mr. Yoder was recently ordained to the ministry to serve the Mennonite congregation at that place.

Lola Beery Hartzler, R.N., '15, is a member of the nursing staff at the Jewish Hospital in Cleveland, Ohio.

Margaret Detweiler, B.A. '15, operates a tea room known as They Grey Shop, near the campus of the University of Michigan, Ann Arbor, Michigan.

Ada Murphy, B.A. '17, a graduate of the Elkhart Hospital, is now instructor

Ellen Schertz, '05, is the wife of L. C. Schertz, '05. They live on a farm near Roanoke, Illinois.

COLLEGE NEWS

Dean Oyer attended the North Central Convention of Colleges in Chicago, March 15.

Earl Millers entertained all the West Liberty students in their home Sunday, March 11.

Orin Smucker, Ross Gerber, Titus Weaver, and Katie Smucker were dinner guests of E. J. Zooks of Goshen, March 11.

Hilda Byler visited Ad. Harpers at Middlebury, March 11.

Members of the Bluffton Glee Club visited the college during their week-end visit in Goshen. Many of the students were privileged to hear the splendid program which they rendered at the Eighth Street Church on the evening of March 18.

Katie Smucker spent March 25 visiting friends and relatives in Topeka.

On the evening of March 16, Esther Leininger entertained Ruth V. Yoder, F. S. Martin, L. J. Martin, Henry Bohn, Mary Musselman, Ellis Hostetler, Ross Gerber, Ruth Miller and Adelia Hostetler at a delightful fudge party in her home.

Hettie Brenneman and Alice Eash were shopping in Elkhart Saturday afternoon, March 17.

A birthday surprise party in honor of Helen Long was given her Friday evening, March 16. The young lady members of her class were present. The entertainment, refreshments, and color scheme was carried out with Chinese novelties.

The Men's Chorus of the College has been working hard on the final preparation the past few weeks before leaving, March 29, on an extended 15-day tour through Ohio and Illinois.

Tuesday noon, March 20, the Kulp Hall third-floor girls were busy taking snaps.

Thursday evening, March 15, Kulp Hall was an immaculate spectacle to behold—ready for its spectators—for "open house" was in order.

Ruth Heatwole who sprained her ankle in the Sophomore-Freshman basketball game March 16 was soon able to be about.

Spring is here again and with it comes spring fever. Most of us are suffering from a serious attack. Studying and chemistry quizzes seemingly "take the poetry out of life."

Mary Musselman who has been ill several days is attending classes again.

Eliza Brenneman and Clara Schertz were dinner guests of Chauncey Hartzler's, March 11.

Professor Glenn Miller, head of the Physical Science department, accompanied by several students, attended a scientific lecture by a noted scientist at Notre Dame University, March 21.

Nola Leinbach spent March 1-4 in her home at North Lima, Ohio.

C. L. Graber, director of the endowment campaign returned to the college, March 21, after a four-weeks tour through the eastern states. While in Washington, Mr. Graber visited J. F. Ebersole, a graduate of Goshen who holds a responsible position in the treasury. Mr. Graber reports a fine trip with considerable interest in the endowment and a number of substantial contributions. A number of students in the country he visited are expecting to attend college here next year.

Irene Slagel, Alice Eash, and Nola Leinbach were dinner guests of Mrs. Mary Fischer of New Paris, March 11.

Ivan and Russel Miller of Orville, Ohio, visited their sister, Ruth Miller, over the week-end, March 10-12.

John Hershberger presented the second program of the year for the newly-organized Science Club of the college, Wednesday evening, March 14, in Aurora Hall, speaking on "Pranks of Electrons." The lecture was accompanied by interesting electrical displays, illustrating the "pranks" as he presented them. A large number of visitors attended.

Ruth Miller, Ruth V. and Martha Yoder, and Katherine Gerig, were entertained at a house party by Mrs. Sam Hooley, March 3.

March 27, at 8:00 o'clock, Frederick Vining Fischer, traveler, lecturer, and publicist, delivered his lecture, "Ultimate America," illustrated with 250 dissolving views.

Verna and Elizabeth Graber were dinner guests of Mrs. Herner, March 5.

Beulah Smith, Edna Cook, and Professor Hartzler attended the Goshen College Alumni banquet in Chicago, March 10.

Martha Graber from the Witmarsum Seminary of Bluffton, Ohio, visited the Graber sisters, March 17-18.

On the evening of March 22, at 8:00 o'clock in Assembly Hall, Professor Noble Kreider, instructor in piano, gave an illustrated appreciation lecture on piano music.

Rev. T. E. George, pastor of the Brethren church, conducted the morning chapel service, March 21.

Professor Boyd Smucker from Bluffton, graduate and former instructor of Goshen College, visited Lois and Ada Lapp, March 17.

Alice Aeby, Eliza, Alta, and Hettie Brenneman, and Velma, Barbara, and Lydia Hershberger were dinner guests in the Yost Miller home, March 18.

Paul Graybill and Rozella Gramley received word Monday evening, March 19, that their Uncle Ellis Gramley died suddenly.

On the evening of March 23, the Junior class entertained the Seniors at the annual Junior-Senior Banquet. This banquet is one of the most outstanding events of the year, hence, the Juniors put forth their biggest efforts to make it an elaborate success. Eight Freshmen, four young men and four young women, were waiters and waitresses.

Professor Ira Franck went to Chicago on business, March 24.

Early Saturday morning Nora Blough left for Johnstown, Pa. to attend the funeral of her grandmother, Mrs. Eli Gashaw. She returned Wednesday evening, March 21.

Sophia and Grace Miller and Ioma Mast from Wayne County, Ohio, visited friends in Goshen, March 10-12.

Ruth Miller accompanied her brothers to Fulton County, Ohio, where she made a short stay visiting relatives, March 11.

Miss Witmer, head of the Home Economics department entertained all the Home Economics students at an Heir-loom party, March 2. Each guest presented the heir-loom which she had brought and told the story connected with it. Many things of value and of great age were brought, some dishes being over two-hundred years old. To add to the "old fashioned" atmosphere already created, "piping hot" sassafras with maple sugar candy, sugar cookies and ginger bread cakes—like grandmother used to make—were served.

The Sophomore class entertained the Senior class at an oyster-stew in the Jesse Smucker home, east of Goshen, March 2.

The Brunk brothers, Milton and Niemann entertained at their home, Misses Martha and Ruth V. Yoder, Cleo Cook, Raymond Yoder, and Virgil Good, Saturday evening, March 17.

Elizabeth Burkholder was a dinner guest of Ruth Gnagy, March 4th.

E. F. Martin and family were dinner guests of J. O. Martin's of Elkhart, March 18.

[illegible]ing Donald Smucker is so fond of country life that he gets up at night to take jaunts out into the country.

Floyd Moore and Elam Zimmerly snipe. Unfortunately it was a bad night snipe. Unfortunately it was a bid night for that purpose and they came back with empty sacks.

THE COLLEGE ATHLETICS

RUTH MILLER

The basketball fans at the college had ample opportunity for enjoyment, this month presenting them with many interesting tournament games.

The men are conducting their tournament on the percentage basis, the team winning the most games being the winner. Each team played each other twice. Thus far the decision is firmly in the hands of the Freshmen, they having suffered no defeats thus far. Probably the most interesting game presented itself when the Freshmen met the Juniors. Although the Freshmen squad gained a lead the Juniors, determined not to suffer defeat, gained in the fourth quarter and the score ended in a tie 21-21. In the five minutes overtime the Freshmen men gained six points.

Not only can the men play basketball, but some of the most interesting have been the women's games. The Woman's Tournament is conducted on the elimination basis, winners playing winners and losers losers. On the winning side the Junior squad won a hard-fought victory from the Academy, the score being 18-17. Pearl Detwiler was the high point woman for the Juniors and Mabel Sommer for the Academy. The Academy got the tip-off each time, but usually lost the ball to Esther Roth who intercepted and won the ball for the Juniors.

On the consolatory side the Freshmen and Sophomore women met in a hard-fought battle, the game ending with a score of 18-18. The squads again met to decide the contest. This indeed proved a thriller for everyone. Near the end of the game a two-shot personal was called on the Freshmen and in shooting the fouls Ruth Miller dropped both through the basket thus tying the game 15-15. With the consent of the members a five-minute overtime period was played, the decision being in the "Sophs" favor 18-17.

Who will be the winner is hard to say. Both "Sophs" and "Juniors" are determined to win. A real game is promised to all when this fray is decided.

Tournament Games

Men's Games

Seniors-Academy	30-12	Junior-Freshmen	25-21
Freshmen-Senior	19-13	Sophomore-Academy	12-12
Freshmen-Juniors	41-13	Academy-Freshmen	25-21
Academy-Juniors	22-21	Juniors-Soph	14-10
Freshmen-Academy	28-13	Juniors-Academy	18-17
Juniors-Seniors	26-12	Soph-Freshmen	18-18
Freshmen-Juniors	25-21	Soph-Freshmen	18-17

Seniors-Juniors.....31-25

(*Continued from Page* 15)

them up only upon being taught in the schools, would almost lead one to believe that lack of good manners is innate in Americans. Strangely, however, our greatest men, holding up the ideals of political democracy were themselves manners in full bloom.

A culture cannot stand the test of time unless there is a foundation of good manners. Without good manners there can be no truly great men; for, again, "Manners makyth a man." Certainly, one of the most palatable and nutritious foods of any civilization is good manners.

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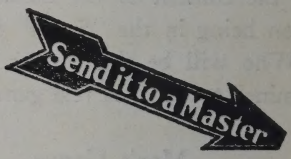

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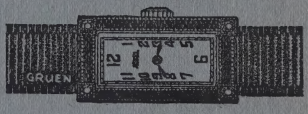

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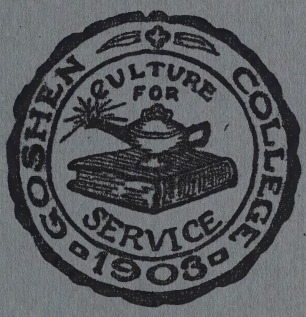

MAY, 1928

VOLUME 29 NUMBER 8

THE GOSHEN COLLEGE RECORD
MAY, NINETEEN TWENTY EIGHT

The History of the Gymnasium

Loren King

During the early years of Elkhart Institute the faculty saw the need of physical exercise and classes were organized. Since they had no gymnasium the classes met in Chapel Hall, as the public assembly room was called. The students were taught posture and walking exercises. The equipment was very limited, consisting of Indian clubs, dumb-bells, and wands.

Until J. W. Yoder became a member of the faculty in 1900 there were no organized athletics. Early in the school year 1900-01, a meeting of the men students was called for the purpose of organizing an athletic club. The organization was called "The Elkhart Institute Athletic Association", and Professor J. W. Yoder was elected president. A track field and baseball diamond were constructed and the necessary equipment purchased. As long as the weather was favorable the students' interests were divided mainly between baseball, running, and jumping. During the winter months two classes a week were instructed in light gymnastics by Professor J. W. Yoder. Through the kindness of Secretary Clark of the Elkhart R. R. Y. M. C. A., the class was permitted to use the gymnasium in the Y. M. C. A. building. The use of this gymnasium was a great advantage to the men students. They had access to good equipment and could also use the baths—there were no showers. The women were not so fortunate as the men, and continued to use Chapel Hall.

Later in the history of the Association a gymnasium was fitted up in a barn on Prairie Street, owned by C. C. Shoemaker. This small barn, which was secured and fixed up by several students, was the first gymnasium that Goshen College could call her own.

The Institution at Elkhart soon outgrew its home. In 1903 it was moved to Goshen and the name was changed to Goshen College. When the Executive Board of Goshen College made the plans for the new College home, they saw the need of building something to take the place of that little gymnasium, in the barn on Prairie Street. A room was made in the basement of the Administration Building to serve as a gymnasium. This room was forty feet long, twenty-four feet wide, and the ceiling was twelve feet high. No doubt Goshen College was very proud of her gymnasium when she first moved into her new home. In the Goshen College Bulletin the gymnasium was described in this manner: "A large room with high ceilings in the basement of the main building is devoted to physical exercise. It is equipped with ladder, spring board, suspended rings, Indian clubs, dumb-bells, mats, and basket ball. A bath room with shower baths and dressing rooms adjoins the gymnasium."

Wrestling, boxing, basket ball and other types of athletics were conducted in this room. An annual event which some looked forward to was a basket ball game between a team of the smallest men students against the largest fellows, or "the elephants", as they were called. The Academy as well as the College played their interclass games in this little gymnasium. The final games were usually played down town in a rented hall.

At the games held in this gymnasium the spectators lined up all around the walls of the room. The door-way was even packed and sometimes some looked in through the windows. Nearly every day as soon as lunch was over the students went to the basement to play basket ball until classes started. Sometimes the noise was so great in the gymnasium that it was very difficult for folks to study in the reading room, which was directly overhead. This made the gymnasium useless during study hours.

Building of the New Gymnasium

As Goshen College grew, the gymnasium in the basement of the main building became too small. The student body became very restless because they were no longer content with the athletic equipment Goshen offered. On January 21, 1918, at the regular meeting of the Adelphian Literary Society, a motion was made that the president appoint a committee of five to act as the Gymnasium Board and to present the gymnasium matter to the Executive Board of the College. The following men were appointed: H. S. Bender, J. B. Cressman, Harvey Nunemaker, Vernon Shoup, and Walter Brunk. After three days the president of the Adelphian Literary Society called a special meeting. The gymnasium committee reported that the President of the College advised the society to draw up a resolution to be sent to the Executive Board of the College. A motion was then passed that the Gymnasium Committee be given power to draw up such resolutions. At the next regular meeting of the society, the committee reported that the Executive Board of the College and the President of the College advised, that until the debt of the College be paid, no preparations should be made for the building of a new gymnasium. A motion was then made and accepted that the society abide by the wishes of the Board and the President.

This refusal to build a gymnasium seemed to settle the question for a while. But the students were determined to have a new gymnasium and they did not give up hope at once. In the early autumn of 1921 another attempt was made. Again the Adelphian Literary Society appointed a gymnasium committee, which joined a committee appointed by the Athletic Association, and a meeting was held with President Detweiler to consider plans for a temporary building. This time the students' attempt to hasten the building of a new gymnasium was more successful than formerly. The Faculty and the Executive Board realized that a new gymnasium was necessary in order that Goshen College could retain her standing. But there was no money with which to build one. The faculty also saw that unless they would provide a good system of athletics on the campus, they would be unable to control properly the athletic activities to the satisfaction of those who were supporting the school. There seemed to be only one way out of the difficulty, and that was to leave the problem with the students. If the student body could build the new gymnasium without the financial aid of the institution there would be a new gymnasium, but not otherwise.

The whole school soon caught the spirit. On November 1 the first "gym-booster" meeting was held. The next day the students called another meeting. The student body was organized and leaders and committees were appointed. On the following Friday and Saturday, November 4 and 5, there were no classes. Everyone that could find work was laboring these two days. The return from their work was donated to the new gymnasium fund. Some beat rugs, some

washed windows, clerked in stores, shoveled coal, and others worked at whatever they could find. During these two days the students raised $614.87.

The attitude that the student body took toward the task is very well expressed in the following lines which appeared in the November 1921 number of the *College Record*:

"We'll husk and hoe
And dig and rake
And sweep and sew
And cook and bake
And drive big trucks
And clerk in stores
And shovel coal
And mop the floors;
We'll windows wash
And carpets beat,
And burn the leaves
Along the street,
And pastries sell
And dinners serve
And money beg
(That takes the nerve!)
There's not a job
That we will shirk;
Not one of us
Is scared of work.
We'll keep our pep
Through thick and thin
Until at last
We get our "gym"!

After having shown their willingness to work the students started to solicit for cash contributions. The student body was divided into two sides, the "reds" and the "greens". The territory was then divided as evenly as possible, and the contest was on. The solicitation really made the building of the gymnasium possible. The manufacturing concerns, business firms, and residents of the city were solicited; all responded very liberally. The whole city seemed to catch the spirit. On November 5, Mr. C. A. Fulmer addressed the Rotary Club in the interests of the new gymnasium. Through the courtesy of the Goshen Gas Office some of the girls conducted a pastry and candy sale. Within eight days after the first "gym-booster" meeting was held there were $1500.00 in the gymnasium fund. The returns were recorded daily on two thermometers, one red and the other green, on the bulletin board. The first ten days the "Reds" were ahead. After that the "Greens" took the lead. Some of the residents of Goshen gave a hundred dollars, some gave more, some gave fifty, some gave twenty-five, and many gave tens, fives, and even ones. The cash donations amounted to $2,186.33, which is more than half the cost of the building.

The first soil was broken on the gymnasium site on November 16, 1921. On November 19, the work began in earnest. The young men of the College went out and helped to haul gravel and stones, and they furnished the unskilled labor necessary in the building of the foundation. The farmers of the community hauled material and loaned their teams and tools. The Aurora Literary Society donated

(Continued on page 13)

Y. P. C. A. 1927-28

The Young People's Christian Association, composed of the Y. W. and Y. M. C. A., is a student organization, which provides for most of the religious and social activities on the campus. Inasmuch as the Christian religion plays a big part in the life and activities of Goshen College—the primary reason for the existence being that of Christianity as understood by the Mennonite Church—the Y. P. C. A. is considered the most important organization on the campus.

Its aims as outlined in the constitution are:

(1.) To lead students to faith in God through Jesus Christ.
(2.) To lead them into membership and service in the Christian Church.
(3.) To promote their growth in Christian faith and character, especially through prayer and the study of the Bible, and to stimulate a well-rounded development of mind and body.
(4.) To promote a positive moral and religious college spirit.
(5.) To develop and foster a strong missionary interest.

Membership is open to all members of evangelical churches and an attempt is made to enroll all such students.

In order to better carry on the work of the association, the organization is divided into two parts, one for the women and one for the men. The two divisions work together on all projects of general interest. Both are alike in organization. The work of each association is carried on by the following committees: Devotional, Bible Study, Mission Study, Extension, Social, Membership, Finance, and Employment.

The Devotional committees provided for a meeting each Thursday afternoon after the last class period. This meeting was for all students, as well as faculty members, and all were urged to attend. About sixteen sectional and sixteen conjoint meetings were held. The sectional meetings were often of the open discussion nature, and these as well as the conjoint meetings proved an inspiration and help to all who availed themselves of the opportunity of attending. The attendance was usually quite good.

The work of the Bible Study Committees consists of enrolling students in Bible classes which meet every Tuesday evening during the first semester for study and discussion. Six classes were organized. The Academy group studied Howard's book, "The Many-Sided David", Professor I. S. Franck being the teacher. The Freshman women studied Gordon's "Quiet Talks on Prayer", with Verna Graber as leader. Miss Burkholder led the Sophomore women in studying the Gospel of John. Dean Oyer taught the Junior and Senior girls using Johnson's "Heart Messages from the Psalms" as a text. The Freshman and Sophomore men were led in their discussions by President Yoder, using Sell's "Bible Study by Doctrines" as guide. Professor H. S. Bender led the Junior and Senior men in their discussion of "Things Most Surely Believed", a book by Verkuyl.

The second semester the Mission Study committees provided for five classes. The Academy girls used "Our Home Missions" by Alta Mae Erb, with Ruth Heatwole and Alta Brenneman as leaders. The Freshman girls used Johnson's "Enlisting for Christ" with different students leading the various groups. The

(Continued on page 14)

THE GOSHEN COLLEGE RECORD

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EDITORIAL

PROGRESSION

Durant, in his "The Story of Philosophy" quotes the following from Santayana in regard to patriotism: "To love one's Country, unless that love is quite blind and lazy, must involve a distinction between the country's actual condition and its inherent ideal; and this distinction in turn involves a demand for changes and effort." The same can be said of any institution in existence. Whenever anything has developed to such a degree of perfection that it is desirable for it to retain its status quo, then it surely is the product of another world, for man, in spite of his wisdom, has never yet attained to perfection in anything.

And yet—How every step in human progress must fight for life and breath! Even in its infancy and at its very inception, every fruitful idea of man has had to break the iron bands of tradition, superstition, and prejudice. Someone wants to kill it. Someone is making capital of the good old days and the good old ways. What is the use to change? For example, take the much discussed idea of world peace. People want it—some of them do. But some regard a peace program as detrimental to the health and vigor of a nation. And some have large economic interests that need protection. And some do not care to advocate it because of religious beliefs. And some are skeptic. And some like the glory and thrill of war. And diplomats like to scheme and manipulate. And so wars continue. The moralist can preach and the Christian can pray; we can decry war in the name of religion, humanity, profit and loss, and yet there it is today; there, in China. As long as the brutal god of Mars can keep the infant in his iron grip of diplomacy, skepticism, false patriotism, superstition, and economics, its hopes of life are certainly scant.

Change means effort and to the lazy this naturally does not appeal. The banker does not want a new system of money for then some of his equipment would be out of date. The farmer doesn't believe in new machinery for he has plenty of old. The cook follows old recipes for these she knows from memory, and they require less effort than something new. The miser doesn't believe in missions, because if he would he would have to give. It is a lot easier to say, "My Country, right or wrong," than to find her weaknesses and her ideals and then strive to elevate her. Apparently the old has conspired against the new and much of the latter surely is suffocated before it ever reaches the stage of experimentation, say nothing of mature existence.

And so there is always someone interested in keeping the status quo. Let things alone! Keep them fixed! And we must hold our breath for fear of shocking someone's modesty or shaking a dollar out of his over-loaded wallet. Not that principle should be sacrificed for any new-fangled idea—Never! But when the question is one of tradition or progress, then there is no doubt as to the proper decision; when individual convenience and common welfare are crossing swords, are you going to lend convenience your moral support? When immediate selfish interests predominate over the future good, then wrong has certainly triumphed over right, and everyone whose aid was lent in the victory must surely come to court; for one day right shall prevail and a day of reckoning will follow.

—"SA"

"Judge not that ye be not judged" is an excellent motto for anyone to live by. Especially is this true in a small college. Here everyone knows everyone else and considers it his or her duty to judge the actions of all fellow-students. This leads to harsh criticism which often wounds the feeling of others. It brings friction and a feeling of disregard and lack of respect for each other that tears down and does more to ruin true college spirit than any other one thing.

Back of this spirit of harsh criticism very often is found selfishness and self-conceit. The way we were taught in our homes, that is the only way to act. The way we think, is the only right way to think. That is, we are putting ourselves up on a pedestal and judging everyone else by our training, our opinions, and our experiences, thus disregarding the training other people may have had, their opinions which may often be more fair than ours, and their experiences. In other words we fail to have the ability to put ourselves in the other person's place but expect him always to accept our views, our ways, and our ideas. This is mere lack of consideration for others, a complete disregard of the Golden Rule.

This would remove the petty gossip current everywhere. The next time you have some slighting remark to tell about someone, don't tell it until you've asked yourself these questions: is it true, why are you saying it, and will it help the person of whom you are speaking? One's reputation is his own and to steal or destroy that reputation unjustly, is as bad as stealing his money or destroying his property. Have you ever said something against someone else and then just a few days later that person did something altogether different from what you expected of him? Yes, everyone has. It might be good for us to come down from our lofty perch and admit that our judgment is very often wrong.

Let us strive for a spirit that ignores the small petty things and develop a wholesome spirit that shows consideration of other people. —"RV"

RELIGIOUS

THE VALUE OF DAILY DEVOTION IN THE CHRISTIAN LIFE

Stanford Mumaw

There is within the heart of every man and woman a desire and longing for a something that cannot be supplied or satisfied by anything but Jesus Christ. We, who are true children of God, have all experienced a time when the weight of guilt caused by sin was bearing heavily upon us. There was no relief until we came to Him "who knew no sin", but who in answer to His love "became sin for us" that we might attain unto the righteousness of God. In some way there was born within us a new creature, "created after God in righteousness and true holiness". A new life was experienced so different, so peaceful, so happy and so satisfying. God's will is that all men might have such an experience, for "The Lord is not slack concerning His promise as some men count slackness, but is longsuffering to usward, not willing that any should perish but that all should come to repentance."

The question that invariably comes to each new born babe in Christ is, "How shall I maintain this peace and joy?" In the first place we must supply the soul with soul-food which is the Word of God. The habit of daily devotions affords one of the best means of reading the Word and spending a season of time with the Lord in prayer. Reading should be accompanied by meditation. Meditation is a function of the mind, the digestive system of the spiritual man. It is during the quiet hours of meditation that the roots of the soul grow deep into the divine realm of God. The roots of a plant, although invisible, are the life of it. So it is in the life of the Christian; the part of his time which he spends in secret with God is the source of power to overcome temptations and to witness for his Master. Then, too, the Word chastens (Heb. 12:6, 7) and cleanses (John 15:3) our lives. These processes are very essential, due to the fact that our old natures had been perverted by sin and we did not fit into His program. It is the Word of God, when obeyed, that directs the change from "glory to glory into His image" (II Cor. 3:18).

God has a plan and place for everyone in His family. If we daily search the Scriptures He will reveal, by the aid of His Holy Spirit, what His will is for us.

Prayer is equally important in the growth of the spiritual life. Without it communion with God ceases and mortal man gropes his way in darkness. Through prayer we draw near to God and upon that condition He has promised to draw near to us; thus the relationship between God and man grows more intimate from day to day. In the school of prayer we learn to know God and understand Him. There are many who know about God but how few really know Him as a loving heavenly Father! Prayer in faith is the avenue by which we approach God through Jesus Christ. Blockade this avenue with indifference, carelessness, and neglect, and you are automatically severed from the inexhaustible storehouse of grace and power.

Heaven is our goal. Our mission there will be to honor and glorify our Creator. We will never be able to enjoy ourselves in His realm unless, in our daily devotional life, we learn the first steps. The private devotional life also offers an opportunity to intercede for others. David, in speaking of his friend

Jonathan, said, "I sin in ceasing to pray for you." A taste of the blessings of God in one's own soul creates a burden and concern for others. In conclusion: the life apart from God is dead! We should not regard daily devotions as being required of us but as a means whereby we may live a healthy spiritual life. In the life of a growing Christian it is as hard to live without daily devotions with God as it is for the physical body to do without food. May we make use of the opportunities that are ours, thereby growing in grace and in the knowledge of our Lord Jesus Christ.

THE DEVOTIONAL MEETING OF THE WOMEN

There is considerable sentiment on the part of the women in favor of separate women's devotional meetings. In this way there is a greater opportunity for freedom of expression in the meeting. Again, since the group is much smaller, a greater responsibility for the success of the meeting falls on each one present and there is a better response.

Since one regular evening for our devotional meeting was taken in by our Easter vacation the women had but two separate meetings in April. On April 19 Edna Cook led a chain discussion on "The Debt I Owe to My College and How I Can Pay It". All who spoke testified that through Goshen College they had realized a deeper Christian experience; they had gotten a deeper appreciation of life; and the Faculty and students had shown a real spirit of friendliness and helpfulness. To pay this debt they agreed that it will be necessary to live a life carrying out the ideals of our Alma Mater. Another way to help pay the debt is to be a real asset in the home community—by all means not to make ourselves a problem. Throughout the whole evening, our motto, "Culture for Service" was held up as an ideal worth striving for, and working out the motto as a means to pay the debt.

The subject of prayer was discussed with the review of chapters such as "The Power of Group Prayer", "The Certainty of Answered Prayer", "Obedience, the Path to Power in Prayer", and "The Chief End of Prayer", from Andrew Murray's book, *With Christ in the School of Prayer.*

THE DEVOTIONAL MEETING OF THE MEN

Before a real devotional attitude can be present in a religious meeting there must be felt the need for devotion. It is a common event to hear people deplore the religious life of the present day college student and recently a religious magazine presented some of the deplorable conditions of the religious life of students in some of the colleges. Because of this fact, the men of Goshen College have been facing the situation squarely and discussing this probblem in their Thursday evening devotional meetings.

The subjects discussed were both general and specific in nature. An introduction to the subject was given by a Faculty member who spoke on "The College Student and Religion". At one of the other meetings a senior, who now is coming to the close of his college days, told the group how he associated college life and religion. Both speakers clearly brought out the need of a well balanced college life. To bring a more devotional spirit into the meeting a short talk of a more devotional nature usually followed the discussions.

MISSIONARY ACTIVITY — A CAUSE AND RESULT OF DEEPER DEVOTIONAL LIFE

William E. Hallman

Extension work is one of the many phases of the work of the College Y. P. C. A. As the work of the Y. P. C. A. is to maintain and spread a wholesome Christian atmosphere, the Extension department is to spread this atmosphere to other communities aside from the College community. The extension program is carried on with the belief that the task of evangelization is still unfinished and that each generation of students has a certain part of the responsibility to the Master for the work.

One of the most interesting bits of work that the Extension committee has been doing during the past year has been to conduct a mission Sunday School in the White Brick School district about ten miles north of Goshen. The trustee is glad to have the school house used in this way on Sundays and to supply the fuel to warm the house when it is necessary. Although the Sunday School is as small as most mission Sunday Schools are in the beginning, the interest and results are very encouraging. Surely the impression of the life of Jesus on these children will some day bear fruit.

Another interesting part of the committee program is jail work. A quartette and a Christian worker go to the County Jail every Sunday afternoon and bring cheer and comfort to the prisoners. Some are very grateful to us for the little service and promise to live better lives while others are apparently untouched by the message. The warden and sheriff are always glad to have us come.

Once or twice during the year we take a group of students with us to the County Old People's Home at Dunlaps. There we have a little service and sing some old songs which the old folks enjoy. The churches of the County take turns in giving these unfortunate people who have no other homes, religious services. Small groups go out occasionally to homes in the community where there is some one too feeble to attend church services, or where there is some one who is very sick. This work is always much appreciated.

Occasionally at the invitation of nearby Mennonite churches we arrange for the giving of Young People's Meeting programs by students. This helps to create a stronger spirit of brotherhood between the students and the home churches.

We are all happy to have the privilege of doing work of this kind for aside from giving us rich experience, it deepens our spiritual life and makes valuable use of our spare time. After all, Jesus gave us a commandment of great importance when He told us to preach the gospel to all nations.

With the coming of spring the Christian is reminded of the new life that is within him. When he sees the grass turning green, the spring flowers beginning to bloom, and the leaves appearing on the trees, he is made to think of the power of God in bringing into being the fresh and beautiful in Nature. After meditating a little while the thought dawns on him that like as God causes the grass to grow, the flowers to bloom, and the leaves to appear, just so in the life of His follower the Creator can cause Christian graces to bud and grow. The Christian is further made to think when he considers the work of the sun in causing nature to put on new garments—like as the earth lies under the warming and awakening rays of the sun the Christian feels he should in his private devotional life open his heart to the life-giving and strengthening Holy Spirit.

The Communion service on April 29 instilled in our hearts a greater desire to allow the Spirit of God to have His way in our lives and to make us more worthy children of the Father who loves.

Professor Enss of Hesston College and Bible School was with us several days. He spoke for us in Christian Workers Band, and preached for us on Sunday, April 15, in the morning and at vesper services in the afternoon. His presence and messages were a help and an inspiration to us.

I. W. Royer gave us a sermon on April 22. We appreciated his message and invite him back. —B.

A PRAYER

Our God, we come before Thy throne
To bring Thee thanks and praise;
Dear Lord, accept our gratitude
For pleasant paths and days.

Within our hands is found but naught
That can for sin atone;
We trust in Him who shed His blood—
In Him we trust alone.

Before Thy throne we lay our lives,
Our strength, our life, our all;
We pray Thee, Lord, accept our gifts,
Though humble, weak and small.

Our steps we look to Thee, dear God,
As Thou seest best, to guide;
And may our hands in Thine be found
As we walk by Thy side.

So take us, Lord, into Thy care
And all-embracing love;
Dear Father, keep us there until
We're wafted up above.

This prayer, our God, we pray Thee hear
And answer as seems best;
We ask it, Lord, in Jesus' name,
And in that name we rest.

—B.

CAMPUS OPINION

What do you think about bluffing? How far will it get you in life? Why do people bluff? What is the student that tries to bluff really doing? Whom does he bluff?

Many disagree as to the ability needed to bluff. Some think only those above average intelligence can bluff and get by with it; that is, bluffing is a sure sign of high intelligence. Others think any person of normal intelligence can bluff and by habitual practice become an expert bluffer. What do you think about it? Is there such a thing as successful bluffing? What will continued bluffing ultimately lead to?

The practice of bluffing in the classroom surely is not a very commendable one. It is usually resorted to by students who through some cause or other have not properly mastered their lessons and then attempt to conceal that fact by bluffing their way out. I always feel a trifle sorry for those who attempt to bluff through a recitation or examination; they seldom succeed in their endeavor and at the same time are lowered in the estimation of their instructor and classmates. Thus, far from accomplishing any good, the habitual bluffer hurts himself by losing the respect of his associates and, at the same time, losing the opportunity to enlarge his knowledge, the very reason for which he is in school.

I cannot say whether the habit of bluffing be inate or acquired; some seem to be born bluffers, while others acquire the habit through continual practise. Most likely, both species exist. Be that as it may, I do not think that the average bluffer necessarily possesses any marked degree of ability or intelligence. On the contrary, because of the bluffer's object and of the little success he attains, I would rather think of the bluffing ability as a lie-ability or as a dis-ability.

Of course there are a few who sometimes succeed in bluffing their instructors and it must be admitted that this would require some intelligence. Generally, such persons go on through life, making much use of their lie-ability, only to find later on that they have in reality only succeeded in bluffing themselves. Surely, in view of such consequences, I would say that bluffing is a very unintelligent use of one's intelligence. —William Diephuis.

Usually the bluffer is not admired. At least he very often is not the most popular student—even among his classmates, for they dislike seeing someone get good grades without any preparation while they themselves have to work hard for theirs. However, one must be above the average in intelligence or else a wide reader in order to have something to say upon the various subjects in classroom recitations. Even though bluffing requires less preparation than actual knowledge of facts, yet the loss surely must be greater than the gain, since one gets out of school work just what he puts into it.

Some folks seem to have the idea that if one is smart enough to bluff his instructors and get by with it, he should get credit for it. But can an individual bluff his entire way through life? Even if this would be possible, he probably would feel more or less like a hypocrite, and would be much happier and perhaps even better satisfied with himself if he really knew things instead of having merely a vague idea of them and bluffing at the rest. —Betty Burkholder.

Some would say that bluffing is a form of rationalization; that is, a pure guess or an unwillingness to honestly admit lack of knowledge on that particular phase of the subject. On the other hand the bluffer may have a superficial knowledge but lack some of the details or gaps between facts which he will attempt to bridge with a bluff. This latter kind of bluffing is the most prevalent among students.

The psychology of bluffing is this: I have a hazy knowledge of the subject and think if I bluff I have a chance to make some sort of grade, but if I make no attempt I know for a surety that I have no chance. It is sporting instinct to take a chance. I have never known a bluffer who became angry because the professor discovered the bluff; rather he grins and says, "Tough luck!" He rarely if ever thinks of the ethical and moral side of the question. The bluffer really only retards himself and as a general rule after he passes the high school stage he settles down to work and regrets that he studied so little in high school.

I believe the majority of bluffers are those of superior intelligence because they need study little to get their lessons and as a result are over-confident and rely too much on general knowledge. Under our present system of education many subjects are forced on students who have little liking for them and so the student of superior intelligence resorts to bluffing because he thinks the subject is worthy of nothing more.

The bluffer, if his guess is correct, bluffs the teacher, but, if it is wrong, he bluffs no one. He never bluffs himself. He knows exactly how much he bluffed and how much he knew. In my estimation bluffing is a pleasing little game if it is not used too often. It hurts no one and serves as an escape mechanism in certain courses. I believe that it should not be encouraged but on the other hand, I do not believe that preaching against it will help. As a rule the student comes to realize the folly of bluffing and gets down to real study. Bluffing, if too long continued, puts the user in an atmosphere of unrealness and when he wants to be serious others will mistrust him. Bluffing also stifles original thinking, dampens ardor for research, and tends to destroy initiative. The use of the objective examination is doing much to do away with bluffing and is being used more widely each year.

—C. K. Bender.

I think bluffing is a foolish practice for the one who does it is very unfair to those who must listen to him. I hold little respect for the person who goes to class every day and bluffs either the instructor or students, or both. It is very disgusting to go to literary or some other program and listen to some one "hand you a line" and think he is getting away with it. But it is far worse for him to make you believe the false to be true. I think ability to bluff comes mainly from practice. A little knowledge along a certain line and practice to make it sound real is all that is needed.

The reason brilliant students so often bluff is not because brilliancy is needed to bluff but because brilliancy and laziness often go hand in hand. All through school the brilliant mind has had it easy and laziness is the result.

Now let us look at bluffing in the long run. Many people have mistaken ideas because of it. The bluffer only learns to be deceitful and gain enemies. Does this pay? I am sure you will agree with me that it does not. —Milton Brunk.

(Continued from page 3)

some lumber which they had formerly used in making bleachers on the athletic field. Glen Kropf and Arthur Diller were appointed to have oversight of the student labor. The students reported to these two men at such times when they could work. John Zook and Eli Whirledge, the hired carpenters, were made directly responsible for the construction work. Kropf and Diller co-operated with the carpenters and there were at least five or six students on the job all the time. Many days there were more. One day there were seventy-eight helping. The girls, also anxious to help, served sandwiches and hot drinks to the men who had to work in the cold weather. Although very few of the students were experienced carpenters they worked loyally and the sounding of hammers and saws was heard from morning until evening.

Friday, January 20, the first basket ball game was played in the new gymnasium. The "Reds" lost to the "Greens". At this time, Mr. Hoovens, who donated the bricks for the chimney, brought up a new stove to heat the building. Everyone seemed to be proud of the new gymnasium. It is a wooden structure fifty by eighty-eight feet, with the ceiling fourteen feet high at the square and twenty-eight in the center. The roof is the self-supporting "hip" style. Most of the lumber in the building is pine except the floor, which is maple. There is a basement room under one corner of the floor.

The following is a financial statement of the cost of the gymnasium:

Materials purchased	$2,348.60
Materials donated	435.00
Total materials	$2,783.60
Carpenter labor	$ 712.85
Student labor donated	699.00
Donated carpenter labor	76.20
Total Labor Cost	$1,488.05
TOTAL COST OF BUILDING	$4,271.65

The dedication of the new college building, on February 9, was very well attended by both students and citizens of Goshen. The program started with a basket ball game in which the College team was defeated by a team from the city. Mr. Frank Ebersole, an alumnus of the College, gave the presentation speech. He pointed out that the erection of the gymnasium was made possible, in a large way, because of the fine community spirit, and further that those who contributed would be interested in having the gymnasium serve the greatest number possible. The response by President Detweiler was very timely in that he emphatically discouraged professionalism in college athletics.

Since the completion of the gymnasium some improvements have been made in it. Bleachers have been placed along the sides to accomodate spectators. Men's and women's dressing rooms have been built and showers installed. The greatest improvement is the new steam heating plant which has been recently installed. The gymnasium serves as an essential factor in our college activities and in our "culture for service". It is a visible result of the spirit of Goshen College and stands as a memorial for the weeks of toil and many sacrifices which its building involved.

(Continued from page 4)

Sophomore girls, with Wilma Welty and Ardis Ebersole leading, used Kauffman's "The Message and the Message Bearer" as a basis of study. One of last year's courses which was repeated this year upon considerable demand was "The Challenge of the Country Church", a book by Dr. Jent. The course was directed by Professor Umble. Both women and men of the upper classes were enrolled in this course. In another course for men of the upper classes, taught by Dean Oyer, the book, "A History of Missions", was used. The Freshman and Academy men also had a course.

The Extension committees carry on religious work beyond the College campus. Religious programs in surrounding churches are quite often given by members of the Y. P. C. A. and arranged for by these committees. A regular feature of the work of this department is that of giving a short program each Sunday afternoon at the County Jail in Goshen, the service usually consisting of singing by a quartet, Scripture reading, a short talk, and prayer. Because of the transient population in a place like this it is impossible to measure results; but it is confidently felt that much good is thus being accomplished. Last fall, until winter weather set in, these committees also conducted a mission Sunday School about eight miles from Goshen.

The Y. P. C. A. also endeavors to uphold high social standards. Besides the various socials provided by classes and literary societies, the Y. P. C. A. arranged for several throughout the year, the primary ones being the get-acquainted socials at the beginning of the school year and after the Christmas vacation. Some money was also expended this year in furnishing and redecorating the social rooms.

The Membership committees, as the name implies, have charge of enrolling members in the organization. Part of their work consists also of meeting new students upon their arrival, arranging for their baggage, and doing everything they can to make the new students feel at home.

The Employment committees have done a worthwhile work in locating work for a number of students desiring it.

The year was closed with a surplus in the treasury. The annual drive conducted by the Finance committee was a big success, the total amount pledged being about $3800. A considerable portion of this, however, was pledged by Faculty members and a few outside friends present who pledged for a three-year period under the provisions of the Educational Board's Endowment program.

The year, on the whole, has been a successful one. Looking back, we see places where improvement could have been made. Though not every student has fully met the challenge to give his all to Christ, the Y. P. C. A. has earnestly endeavored to present this challenge.

—Willard Smith.
—Verna Graber.

OUR LITERARY SOCIETIES

AURORA

The urge to return to nature was manifested in the first two Aurora programs for April. On April 9, Henry Bohn gave us an interesting talk on "The Mustard Family", Silas Smucker gave us the main points in landscape gardening, and LeRoy Hostetler in an impromptu told about the colony of blue heron, west of New Paris, recently discovered by several college students.

On April 16, we took up the more uncertain side of nature, that of weather. Stanford Mumaw discussed "Weather Observations and Predictions" from the scientific and traditional angles. Frank Umble told us about "Disastrous American Storms".

The third meet in April found us struggling with the more solid subject of "Parliamentary Law". "The Origin and Development of Parliamentary Law", by Samuel Yoder; "Do We Need to Know Parliamentary Law?" by John Burkholder, and an unusual parliamentary law drill, led by Ralph Fisher, constituted the program.

The Auroras have been making preliminary plans, in the past several meetings, for the annual reunion to be held during commencement week.

AVON

The Avons, working conjointly with the Auroras, gave a public program on March 28. "The Color Line", a character sketch based on race prejudice, formed the evening's program.

The Vesperians and Avons held a conjoint session in the reception room on April 2, where they were privileged to hear talks by Margaret Blaine, traveling secretary of the Student Volunteer Movement, and by Mary Wenger. Both speakers have had experience in foreign fields and spoke on missionary subjects.

Regular meetings were held on April 16 and April 23. The program for April 16 consisted of a reading, "Anne Comes to Green Gables", by Louella Eash, a clever talk on "Subjects" by Fyrne Miller, and a piano duet by Elmira Schertz and Naomi Camp. Impromptu speeches on "The Value of Easter Vacation", by Edna Cook and Katie Smucker closed the program.

A spring program was rendered on April 23. Three girls gave five minute talks on "My Appreciation for Spring". Nola Leinbach spoke of the allegorical meaning of spring, Olive Mast showed that one may cultivate greater appreciation for the beauties of the spring season, and Esther Brenneman reminded us of the gifts of new life that come with the spring. Blanche Brenneman read two original spring poems. The program opened and closed with musical numbers from a trio arranged by Ardis Ebersole.

ADELPHIAN

Because of spring vacation, attendance of Aurora-Avon public program, the absence of members of our society who were on the Male Chorus tour, we had only one full program last month.

This is now the season of the year when everyone is interested in some outdoor sport. Every spare moment we find our way to the baseball diamond, the tennis

courts, or the track field. We are getting our share of physical exercise and development, but how about the ethical side of our beings?

When we, as Adelphians, talk about sports we also consider sportsmanship. This was the theme of our program, April 16. Merrill Ivens gave us his opinion of "Adelphians as Good Sports" in a short impromptu speech. Leonard Kreider spoke on "Sportsmanship as a Definite Measure of Character". Willard Smith again brought to our minds one of the things for which Goshen College stands—good clean sports to build characters as well as bodies. His subject was, "The Goshen College Ideal of Sportsmanship". We concluded our program by singing the Adelphian song, led by Ralph Myers.

VESPERIAN

On April 2, the Avons and Vesperians met together in the reception room. Miss Blaine, traveling secretary of the Student Volunteer Movement, gave an address on the "Renaissance of Literature in China". She told us, in an entertaining manner, about Chinese literature. At this meeting, Miss Wenger also gave an interesting talk on "The Leper of India".

An impromptu program was held in Vesperian Hall, April 16. The society was divided into three groups and each group gave three numbers consisting of songs, readings and talks. The following group of numbers was judged the best: "Description of a Japanese Dinner", by Irene Lehman; German Song; reading, "Learning to Skate", by Clara Schertz. Excellent selections were given by the other groups.

HOMERIAN

Entertaining, as well as helpful programs have been the result of the Homerians' efforts during the last month. On March 19, we were reminded of "years gone by" when a coutnry school program was given by the "kid" members of our group. Eliza Brenneman acted as teacher of this group of thirty "youngsters"—and it was no easy job.

Our next program consisted of nature selections, "Leap Year in Nature", "Planting and Care of Trees and Shrubs", "April as a Month", "Nest Time in Bird Land", and "Some Interesting April Observations".

A humorous program was given April 16. Mr. Price told us about the funniest thing that ever happened to him and we were reminded of similar experiences in our youthful days.

Due to the fact that some folks need advice concerning their diet and health in general (particularly the former), the following subjects were discussed on April 23: "Concentrated Food", by Ethel Sinclair; "How to Balance Our Diet", by Velma Hershberger; "First Aid", by Alta Steiner; "How to Keep Our City Clean and Healthful", by Floyd Moore; "Tobacco and Its Effects", by George Smith.

The officers which were elected for the next six weeks are as follows: president, Lee Kauffman; secretary, Irene Slagel; reporter, Dorothy Smith; critic, Hilda Byler.

ALUMNI

Eli J. Rutt, '04, is educational director of the Central Young Men's Christian Association, of Baltimore, Maryland.

Paul E. Whitmer, '05, professor of Church History and Missions in Witmarsum Theological Seminary, Bluffton, Ohio, spent the summer of 1927 touring Egypt and Palestine. During the present school year Mr. Whitmer has given numerous lectures on various phases of life in Palestine.

Dr. C. D. Esch, '05, of the American Mennonite Mission, Dhamtari, C. P., India, was on the "New Years Honours List" of the British government in India. At that time the Kaiser-i-Hind silver medal was conferred on him in recognition of the outstandingly excellent work he is doing for the lepers of India.

Miss Ida Ligo, '10, formerly of Volant, Pennsylvania, has done extensive work in study and teaching since graduating from Goshen College Academy. She holds a Bachelor of Arts degree from Westminster College, New Wilmington, Pennsylvania, and a Master of Arts degree from Columbia University. During the present school year Miss Ligo teaches in the high school in Pasadine, New Jersey, while she continues her research in English at Columbia University.

George J. Lapp, B. A. '13, who has served as a missionary in India for many years, was recently ordained bishop by the two other resident Mennonite bishops in India, P. A. Friesen and C. D. Esch. Mr. Lapp has charge of the Bible school for the training of Indian Christian workers, located at Ghatula, in Central Provinces.

Ernest E. Miller, B. A. '17, with Mrs. Miller, B. A. '17, and family, missionaries located at Dhamtari, C. P., India, are in America on furlough. Mr. Miller has consented to speak at the Goshen College Alumni banquet on the evening of Tuesday, June 5. Irene Lehman, daughter of Mr. and Mrs. M. C. Lehman, also of Dhamtari, C. P., India, accompanied Millers from India to America. The group made the trip by way of Calcutta, Straits Settlements, China, Japan, Honolulu, and the Pacific.

A. E. Kreider, B. A. '15, is professor of New Testament, and registrar of Witmarsum Theological Seminary, at Bluffton, Ohio.

Raymond L. Hartzler, B. A. '18, recently resigned his pastorate at Topeka, Indiana, and moved to Carlock, Illinois, where he becomes pastor of the Mennonite congregation at that place.

Mrs. Bernice Lehman Becknell, B. A. '18, is located in Calcutta, India. Her husband, H. E. Becknell, is one of the secretaries of the Young Men's Christian Association in Calcutta.

A. Ray Eschliman, B. A. '20, is instructor of history and education in Freeman Junior College, at Freeman, South Dakota. Since graduating from Goshen College, Mr. Eschliman has done graduate work during several different summers at Ohio State University, Columbus, Ohio, and at the University of South Dakota, Vermillion, South Dakota.

Savilla Wenger Mangin, B. A. '20, lives in Ackley, Iowa. Her husband is a practising physician at that place.

Emma Brubaker, B. A. '20, lives in Berkeley, California, where she teaches Mathematics and Chemistry in the high school.

J. Boyd Cressman, B. A. '21, since graduating from Goshen has done graduate work in English at the University of Michigan, Ann Arbor, Michigan. He holds an M. A. degree from the University of Michigan. Mr. Cressman is at present a teaching fellow in English at the University of Pittsburg, Pittsburg, Penna.

COLLEGE NEWS

The Kulp Hall girls who have been suffering with severe colds and attacks of the flu have shown a marked improvement during the past week.

Mary Wenger, Pearl Detweiler, Katie Yoder, Katie Troyer, Mary Fretz, and Mary Yoder were dinner guests in the Shantz home of Elkhart, April 22.

Alta Brenneman, Martha and Ruth V. Yoder, and Dorcas Yoder were dinner guests in the home of Professor Samuel W. Witmer, April 22.

Edna Cook spent the week-end, April 20-22 in Chicago visiting friends.

Mary Yoder, Louella Yoder, Leahbelle Smucker, Pearl Detweiler, Fern Headings, and Dula Roth enjoyed fresh fried ham and eggs out at Shoup's Woods the evening of April 23.

Katie Smucker entertained fourteen of the Kulp Hall girls at a tempting steak fry in the woods near the dam, the evening of April 12.

Miss Irene Lehman, of India, visited the College from April 12 to 17. She expects to attend college here next year.

Katie Yoder, Lois and Ada Lapp, Miss Stalter, and Irene Lehman were dinner guests of Erie Yoder the evening of April 11.

Professor and Mrs. Glenn Miller were dinner guests at the Lenn Pletcher home, April 22.

The College nurse, who recently took sick with the flu, is now staying at the home of Anna Stalter until she can again resume her work.

Noble Kreider, piano instructor, gave a lecture, illustrated by victrola and piano selections, on the Russian and French schools of music, on March 22.

The Ladies' Chorus entertained the Men's Chorus, March 24, at a farewell social at the home of Florence Bender.

Since the return of the Men's Chorue from their annual tour the three musical organizations of the College have given full programs at the Rock Run Church of the Brethren, the Christian Church of Goshen, the Prairie Street Mennonite Church of Elkhart, and the Maple Grove Church of Topeka, on April 15, 22, 29, and May 6, respectively. Other concerts are scheduled for nearby churches.

Dr. A. C. Yoder of Goshen addressed the newly-organized Science Club April 2, on "The Chemistry of Digestion".

Professor D. S. Gerig, of Goshen High School, and Mrs. Gerig, were dinner guests at the dining hall the evening of March 29. Professor Gerig spoke on "Liberal Education".

Howard Schertz and Wilbur Shenk, students last year, have enrolled in several classes for the remainder of this year.

For Sale Cheap—A beautiful second-handed pair of blonde sideburns, in good condition. See the Men's Chorus.

Twenty-five students heard the Manchester College Choral Society render "The Messiah" at North Manchester, March 30.

Newton Yoder, of West Liberty, Ohio, visited here April 4 and took several Ohio students home for Easter vacation.

Mr. and Mrs. Paul Jacobs, of Johnstown, Pa., visited their son Willard, academy student, April 7 and 8.

On April 11 a group of students serenaded Dean Oyer at his home in honor of his thirty-seventh birthday.

Ralph Holdeman, speaking on "Penning for Gold" won the third annual discussion contest held in Assembly Hall April 20. F. S. Martin, with "Progress in Aviation", and John Bender with "Footprints of Fashion in America" won second and third places, respectively. Prizes of fifteen, ten, and five dollars in gold were awarded the winners.

Thomas Swartzendruber, of Wayland, Iowa, visited friends here April 19.

L. J. Martin and Edwin Herner motored to Eureka, Illinois, over Sunday, April 1 on—ah—*business* (?).

S. D. Miller, Rolland Wyse, Wilma, Maurice and Fannie Miller, of Archbold, Ohio, visited friends at the College over Sunday, April 22.

Professors Umble, Frank, and Witmer have been called upon last month to judge inter-high school debates at Goshen High School.

Orie O. Miller, of Akron, Pa., financial agent of the Mennonite Board of Education, was at the College on business, April 20.

Mr. and Mrs. Jacob Brenneman, of Tofield, Alberta, visited their son, Fred, at the College April 28 to May 3.

Bishop and Mrs. E. S. Hallman and daughter Anna, of Guernsey, Sask., visited their sons William and Abram here April 13-16.

Clarence Bontrager, of Lyman, Miss., was a visitor, May 1.

Allen and Ardis Ebersole entertained the Sophomore class at their home in Elkhart, April 28.

The Men's Chorus of the College conducted its second annual spring tour of Ohio and Illinois, March 28 to April 12. Presenting their farewell program at the College March 25, they left the next day, presenting programs at the following churches, in order: Elida, Walnut Creek, North Lima, Canton, Louisville, Smithville, and West Liberty, in Ohio, and Fisher, Hopedale, Flanagan, Metamora, Tiskilwa, Sterling, Freeport, and Chicago. At their last stop they were for two days guests of the Moody Bible Institute.

Singing to a total of over eleven thousand people in the two weeks' trip, the chorus returned April 12, thoroughly tired out, but confident that the tour had in every way been successful, and that the foothold of the College had been strengthened in the communities visited.

The trip was made by a special Golden Fawn bus, except in a few instances where rain made roads impassable for the massive vehicle. In those cases, autos, wagons, buggies, and walking were the order. But there was not much of that.

It is impossible to record the interesting events which occurred in this small space, but if you want an evening's entertainment, just get any one of the bunch started to telling what all happened, if you're certain you are capable of stopping him when the time is up.

ATHLETICS

One glance at the tennis courts is enough to prove to us that spring is here. Every day the courts are filled with tennis players. Five tournaments, men's and women's doubles, men's and women's singles, and mixed doubles, have been arranged by the tennis committee. The first, second, and third rounds of these tournaments are already played off, and we can expect the last few rounds to be even more interesting than the first.

The track meet which is to be held on Friday afternoon, May 11, is stirring up much enthusiasm. Much more time is being put in for practice than last year, and it is believed that many of the old records will be broken. These meets are always very interesting and we look forward to them weeks before they come.

The unusually cool weather this spring has been somewhat of a handicap to our baseball games. No organized teams have played thus far, but we are expecting in the next five weeks to have some real games between classes and literary societies.

The physical education classes have for some time been using their class hours for practice on track events. With the aid of the instructor they have been able to accomplish much more along this line than they would have otherwise.

Improvement of tennis courts, track, and baseball diamonds have been big features this year. For the best athletics it is necessary to have good fields and courts. Much work for improvement has been done this spring by the students.

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The College Record

Commencement Number

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JUNE, 1928

VOLUME 29 NUMBER 9

WE THANK YOU

Another academic year at Goshen College has closed and with it the RECORD Staff is released from further duties of publication. To our subscribers, to our advertisers, and to all whose sympathetic co-operation and support have aided in making this year's work a pleasure and success, we express our heartfelt thanks.

THE GOSHEN COLLEGE RECORD
JUNE, NINETEEN TWENTY EIGHT

The Circle

(*Breaking of the Wreath*)

Ralph Fisher

That day a cold hard thing was almost gone,
And well it could be bleak and bare and blow
With fitful gusts those icy flakes from clouds
Of greyish black which slowly labored on
Across the sky. My only comrade there
A lone and gnarled pine, stood out against
The sky, yielding himself in unchecked grief
Unto the pleasure of the wind. And as
I stood they talked together, and to Me,
In low and mournful tones. Weeping softly
As they told of their Companion, breaking
Into sobs that shook them as they thought intent
Upon His death. He ne'er would come to see
Them now, all that remained a mound of fresh
Dug earth would sink beneath the soothing of
The rain into a level with the earth
About, and man would hardly know that He
Had lived; for memory too would fade away.

Had then those falling lumps of cold hard clay
Into oblivion thrust all that life
Had ever been? Must it forever lie
Beneath that cold forbidding weight of earth?

The tree that lived and grew upon that hill
Was planted when the first small grave was made
And yet he kept his solitary watch
Above the sleeping band which numbered now
A score. They passing one by one were laid
To rest upon that hill. To dust they turned
And came to be a part of all that grew
About me there. The tree, the grass, the weeds
Drew life and strength from that same soil which they
Were now a part. Into that lonely tree
Had flowed a score of lives; and yet before
Another year had passed those roots would reach
And tightly clasp that last new mound and it
Would flow in sap once more to give and be
A part of life. Did then this compound of
A score of lives have consciences as it lived
And grew? Or would it die and join the earth
To be a part of all that grew, as what
Had gone? Is that the lot of man to fade
At length into obscurity; a part
Of all, and find in naught the goal of life?

Those plants whose bodies lay about me on
The ground, had grown and labored all the summer

(*Continued on Page* 8)

Emblem Oration

E. J. Camp

Each year as the season for graduation approaches, it becomes the duty of the graduating class to confer upon the Juniors the signal honor of guarding and protecting that sacred emblem which is the symbol of the highest and noblest in Goshen College. This emblem is a representation of the highest ideals cherished by the founders of this institution, the very life of Goshen College.

What do we mean when we sspeak of the ideals or life of Goshen College? A very concise statement of these ideals is embodied in this statement: "Proper evaluation of the stuff of life". Many people have a perverted notion of the purpose of life, either because of a lack of serious thought on the subject or because of a lack of cultivation of proper ideals.

In this materialistic age, there is the great tendency of placing the emphasis of life upon economic gain. The man who can go out into the world and amass a fortune whereby he may live unto himself the rest of his days is lauded as a hero. Again, there is a grave danger that the ideal life in the minds of some has merely the pleasurable interpretation; a life merely devoted to the enjoyment which it receives. Still another misconception of success or misinterpretation of life, is that which manifests itself in the desire for social approval. This desire may express itself in hundreds of ways. It is very deplorable to note that some people's very religion is based upon this desire; it depends for its stability upon the sanctions of their social group. Another expression of the desire for social approval is found in what we, in the most restricted sense of the term, call society; an individual's social success or social prestige being taken as an index to his worth.

These various emphases have a place in the life of every individual but, should any one of them hold a predominant place? Have we ever stopped to think what might have been the purpose of the Creator in giving man so prominent a place in His creation? Was it that he might give his life to amass a great amount of wealth that he might live an independent life and pass misery and idleness down to his posterity? The only virtue in a life thus spent is that one does not make himself a burden upon society. Was it that he might idly enjoy himself with no further objective or purpose? It is almost preposterous to suppose that even our most remote ancestors, untroubled by the numerous problems of our present experience, lived a life so void of purpose. Was it that he might receive a great approbation from his fellowmen? The life of the only perfect Man that ever lived would refute such a statement. The true aim of life is of far greater moment than any of those mentioned.

The greatest design which anyone could cherish for the most successful life, is very well expressed in those words which give to this emblem the illumination and meaning so dear to all of us; the words, "Culture for Service". It is this emphasis on service that has made the lives of such men as William Carey, David Livingston, D. L. Moody, and J. S. Coffman of our own denomination, so memorable to us.

When we pause to analyze our real worth in society, we find no other justification for our existence than that which is expressed in service. This does not imply that we need necessarily go to the African jungle to serve, or that bending our efforts toward economic gain must be prohibited, or that enjoyment of life and

the reward expressed in social approval, should be forbidden. It does imply, however, that only as these secondary motives find expression in that larger objective, are they justifiable. Economic gain should be considered as a means to an end and not as an end in itself. It is as money is used as an influence to the betterment of mankind that its acquisition becomes really justifiable. The largest capitalists in the world may be the most potent forces for good, if they but make use of their opportunities. To the extent that lives have been given to unselfish purposes, they have been made memorable and endeared to humanity.

It is this interpretation of life which was foremost in the minds of the founders of Goshen College when they entertained their first vision of the future Goshen College. It is this spirit which is emphasized in the motto, "Culture for Service". It is this sentiment which is the motivating force of Goshen College—a throbbing life made up of the souls and ideals of all of those who are a part of the College. This force is augmented or diminished by each individual life that enters this institution. This spirit is especially dependent for its preservation, upon those who have attained the rank of Seniors. The Senior Class has the very grave responsibility of guardianship over this emblem which is the tangible expression of that intangible life. The Class of '28 has made an honest effort to prove itself worthy of this charge. It has made contributions to the ideals of Goshen College which we hope will be lasting. There have also been times when we have erred. Wherein the Class of '29 profits by these errors, she may improve her ideals.

One year ago on a similar occasion the Class of '28 received the grave responsibility of guarding this emblem. On this occasion it becomes our purpose to pass this responsibility to the Class of '29. Our page in the history of the guardianship of this symbol has been completed, yours is yet untouched. Make of it what you will. We have confidence in the integrity of the Class of '29. We trust that your link in this great chain will be firm. We are on the threshhold of a new experience. We step out of the sphere of Goshen College; you come to take our place. May the lamp ever illuminate the path which you must tread that you may always choose wisely. May this book furnish the criterion by which you govern all of your acts. May you ever seek to elevate the ideals of Goshen College and remember her motto: "Culture for Service".

Gift Oration

Chauncey Smucker

We have come to the end of the road; our college days are over. This is the moment we have looked forward to. We rejoice that it has come at last, and yet we feel reluctant to leave the place where we have spent some of the happiest days of our lives. These four years are outstanding years, and no doubt will be throughout our lives, as we have had experiences at this place which we will never forget. The memories of Goshen College will always remain with us.

We are attached to the place, even the buildings and the very rooms and halls have become endeared to us. The campus and all the trees and flowers, we feel are a part of us. And the various places in the community which we have often visited will be remembered as we think of Goshen College.

We have received great things while we were at this place. Goshen College is a place to train men and women, so that they may be better able to fight the battles that will come to them in life, and we can truly say that we have received lessons that will be an aid to us in the life which is before us.

We have had many pleasant experiences, among them the acquisition of many new friends and the forming of pleasant fellowships. Our circle of friends has widened much in the past few years; young folks from many parts of the United States and Canada and even from other countries have come to Goshen.

We must also mention the friendships we have formed with the members of our faculty. These are the men and women who have made us work and the ones who have directed us through our college days. They have constantly been interested in each one of us. Though perhaps often amazed at our ignorance, they were our friends; they were here to give us their time, and we shall never forget what they have done for us.

One purpose for going to college is to acquire knowledge and in this we have not been disappointed. While we have mastered but a small part of the world's store of knowledge we have been so introduced to it that we can appreciate some of the finer things in life. We look at the world through different eyes than we did before we came here.

Not only is Goshen College interested in instructing in knowledge of facts but also in teaching the things of the Spirit. The Faculty has been concerned in presenting to us standards of Christian living. Christian organizations on the campus have been holding up the ideals of Jesus Christ. And it is at Goshen College we have learned to know our Savior better. Loyalty to our Church has been emphasized over and over, and I am sure we appreciate our Church more than ever before.

Along with our training we have received some practical experience. We have tried to be of help to others in every way we could. We have tried to help our fellow students to get on the right track and to make the most out of their school life. If anyone became discouraged we tried to cheer him. No doubt we have failed to do our best many times, but we feel that we have been moving onward and upward.

(*Conttinued on Page* 17)

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Volume 29 JUNE, 1928 No. 9

EDITORIAL

FRIENDSHIP

Friendship has been likened to a silken tie that binds two hearts together. I think it must be something more than that, something more substantial, like a good strong rope. A silken tie is so frail, so liable to break. Friendship is something strong, dependable, and all-understanding. The only way that the bond of true friendship can be broken is by being cut by the hand of the friends. That is, true friendship cannot be severed by any outside influence but only by an act or word of one of the friends themselves. Friendship is a feeling between two people irrespective of outside shifting conditions such as distance, weather, etc.

We have all made friends here this year but what kind of friends are they? Close friends, distant friends, true friends? How did you win them as friends? You know true friends cannot be bought with money or flatteries. True friends do not change, one day your friend and the next day a friend to someone else. These are false friends and Bovee tells us they are like our shadows, keeping close to us while we walk in the sunshine, but leaving us the instant we cross into the shade. Instead of this, friends are like a candle, the darker our position the brighter they shine. As a matter of fact a true friend makes your joys greater and your griefs less.

The foundation of all friendship is sincerity and trustworthiness. We cannot be a friend to those whom we cannot trust. A friend must be one in whose understanding and virtue we can equally confide and whose opinion we can value at once for its justness and its sincerity.

But we often expect too much of our friends. We expect them to be perfect and without a fault. This is never true because we are all human. We expect

our friends to love us in spite of our many faults. Then their faults should not kill our friendship with them. Two persons cannot long be friends if they cannot forgive each other's little failings. Often also we are selfish with our friends and wish to keep them to ourselves. In friendship as in everything else our sense of fairness and true sportsmanship is shown.

This is the end of another school year. Count your friends. Are they few? One man has said: "The difficulty is not so great to die for a friend, as to find a friend worth dying for." Probably the fewer your friends the truer they are. We all have friends, and some of them we have found to be true friends. These we can cherish the rest of our lives and neither time nor space can rob us of them. Let us come back next year ready to make new friends, not to replace the old ones, because a friend can never be replaced, but eager to enlarge our circle of friends. Let us remember what Emerson tells us, "The only way to have a friend is to be one."

—"RV"

CLASS ORATION: "MODERATION"

Samuel Yoder

Friends: Moderation has been defined as the keeping between two extremes or the tempering of excitement or passion. As F. Lieber says in his *Political Ethics,* Vol. I, Bk. 3, "it is not so much a virtue in itself as a means to obtain it." In other words, no one can legitimately boast himself in his own moderation unless it leads to something more, and this it is bound to do under ordinary circumstances. The man who is temperate in his eating can think more clearly than the glutton and is also apt to enjoy health for a longer period of time; the man who takes only one holiday a month will enjoy it more and spend it more wisely than will the one who takes one a week; the man who does not allow his emotions to carry him into despondency or hilarity will not suffer a nervous breakdown as soon as the one who does. It is moderation that is the basis for many a virtue as well as for a successful life. It is moderation that keeps the balance of a great life. Moderation is the fly-wheel of the great personality; it is the governor of the mechanisms of the human mind.

Realizing the great importance of moderation, the only question that remains is how to attain it. In the first place a good application of self-control is sure to help a great deal. Most men have ideals of moderation if they only had the moral stamina to domineer over their appetites. Too many Americans do not realize the real desires of the common man. The hum of industry, the thunder of the politician, the wheezing of the saxophone, and the bawling of the Board of Trade has dimmed our senses of appreciation for the finer things of life. Leaders think that they must "boost" every institution by another drive and American mentality is continually fed by stimulants. It was Wordsworth who said that "the human mind is capable of being excited without the application of gross and violent stimulants", but Americans evidently think he was mistaken. As a consequence every religious service becomes similar to a Republican National Convention and every entertainment must be a thriller.

The same thing is happening in the economic world. The scramble for wealth continues without regard of legislation or common sense. If on a beautiful forenoon I take a walk to think and philosophize I am termed as lazy, but if, on the

same forenoon, I make a mad and crazy rush for the California gold fields and become wealthy through the enterprise, I am immediately lauded as a far-sighted business man and the next issue of the *American* will surely ask me to contribute a five-thousand word article telling folks how I got my first nugget. The determinative forces of society are being neglected. The philosophers, theologians, and authors are but products, not helmsmen. Too often they are but atoms on the fly-wheel of society, the direction and force of which are determined by the uncontrolled lust and greed of the crowd.

The man of moderation is above these unstable elements of human passion. He is unshaken by the tides of human fancy. His philosophy of life has long since been formed and his actions are not wild and frantic gestures. His life is purposeful; every stroke counts.

And that is what America and the world want. The cry is not for muckrakers or parachute jumpers. You do not have to feed the mind on husks in order to gain popularity. Mankind is craving something deeper and nobler. The world is crying out for the moderation that comes with a life of faith and purpose. Superficiality must give place to the genuine; the mask must be pulled from the face of falsity and truth must come to take its place. Temperance and dissipation are crossing swords and surely temperance deserves your support.

There was a certain philosophy which taught that the punishment of the evildoer in after-life would consist in the continual repetition of his predominant sin. Although this is not a Christian philosophy, I am prone to believe that it is that very thng that is a greater punishment to the intemperate in this world than anything else we could think of: the continuance of his intemperance. He becomes a slave to his lust for excitement or drugs and the more he loathes it the tighter the habit fastens on him.

In our highly specialized society there is a tendency to recognize as authority only those who have overdone some particular phase of life. For this reason such men as Marx or Robert Owen had a large following. Their philosophy is such a striking contrast to our ordinary thought that we still study it because it is different. This can even be applied to men of more moderate views, such as Rousseau or Emerson. The average man with a well-balanced life is neglected for the one who has gone off on a tangent. Whether this should be so or not, it is certainly true that the equilibrium of life can only be maintained by proper emphases.

What we need is broad-minded men who understand and know what they believe and why they believe it. What we need is ordinary men with a sympathetic appreciation of the needs of the common man. What we need is men who have studied on more than one pet notion; men who can lead and direct the men and women of a democratic nation into paths of peace and prosperity and point them to the Christian ideals of unselfish service. The world must yet learn from the lowly Galilean that the least shall become greatest and the one who strives for personal glory is only too often disappointed by the emptiness of the goal when attained. And who will teach such ideals if our educational institutions do not? Will business? Will politics? Will social orders? Certainy the products of these institutions are bound to be selfish. It is to us that the challenge comes. To us who have learned the ideals of our own Alma Mater and who know a little of the needs of the average citizen.

And so tonight the Class of '28 is ready to go out into the world with a message and life of equilibrium and moderation. We must help to keep the determinative force of society in its proper coherence. The challenge is great but we accept it; the task is monstrous but we are fearless, for we know that we are in the right and so it matters little if we accomplish our aims or perish in the attempt. We know that we have a heritage that will count for a great deal; we know that we have facts and knowledge which, though they furnish no motives in themselves, can be applied with wisdom; we know that we have a training unparalleled and trusting to the guidance of an all-wise Providence we face the issue with a smile and scorn adversity. Our feet are set in the stirrups, our thoughts are ahead, we will not turn back. Though there is a tinge of sincere sorrow at the parting of friends, yet it is only physical forms that must part. Our spirit is one and it will ever be united in the hope that each shall win in the race. And we would not tarry if we could. We are not reluctant. Our muscles aer tense, our senses are alert, we are straining upon the start and as the starter's whistle blows we spring from the threshold of life into the chaos beyond, ever heralding the credentials from our own Alma Mater as authority that we may accept the positions of hardest labor and greatest service to humanity. The Class of '28 has "Cultured for Service", and now we are off.

(*Continued from Page* 1)

Long, and at their death had left but one
Small seed, the fruit of all their work; they now
Were gone and if the seed they left became
A life, in one brief year it too would be
Prostrate upon the ground. What matter how
The life that passed so soon was spent or why
'Twas lived at all, a waking out of sleep
To sleep returned. The good and bad all lay
There side by side; passed into grass and on.
Or was it but a circuit that they made?
The seed that small and shriveled germ of life
Would lie there thru the winter and await
The beauty of the spring, only to rot
And die. Its mission was fulfilled; the life
It harbored was released alone thru death;
For giving all oblivion in the whole.

Did then that mound, that score of stones but mark
The resting place of seeds? The seed is son
And parent of the flower; a break and yet
The band by which the circuit is maintained.
'Tis in the breaking that the circle is
Kept whole, in death is life and without night
There is no dawn, and each must die to give
The other life. 'T may be that God will tell
Us why we labored here for this brief space
To pass again away into the earth.

The clouds were rift, the wind was hushed and e'en
The tree was bent in silence t'ord that last
Faint beam of light that struggled thru, Amen
To day just passed; a prophecy of dawn.

RELIGIOUS

SERVING OTHERS

The purpose of our life should be to serve others. To concern ourselves about their spiritual welfare—their greatest need. We only need to look to Christ as One who served others. He went about doing good; He sought to put hope and cheer into all He met. If Christ be in us we should endeavor to carry on this ministry of love in this world. He wants us to represent Him and He fills us with His Spirit that we may be able to scatter the seeds of helpfulness and gladness all about us.

According to our Lord's teaching we can make the most of life by losing it. Losing life for His sake is saving it. Until we cease to live for self, we have not begun to live at all. We can never become truly useful and helpful to others, until we have learned this lesson. One may live for self and yet do many pleasant things for others, but one's life can never become the great blessing to the world it was meant to be until the law of self-sacrifice has become its principle. Christ sacrificed His life for us in order that we may be saved. We must be willing to lose our life, to sacrifice ourselves. When Mary broke her vase the oil was wasted. But suppose she had left the ointment in the unbroken vase. Would there have been mention of it in the Bible? She broke the vase and poured the oil upon her Lord. She lost it, sacrificed it, and now the perfume fills the earth. We may keep our lives if we wish, but we shall have no reward, no honor from it at the end. But if we empty it out in loving service, we shall make it a lasting blessing to the world.

My life is not my own, but Christ's who gave it,
And He bestows it upon all the race.
I lose it for his sake, and thus I love it,
Accept it, Lord, for others through Thy grace.

Our part is always illustrated for us in the example of the Good Samaritan. He rendered service to one who was unknown to him. The needs of others are divine commands to us and we dare not disobey.

This matter of serving has many forms. Sometimes it is poverty and financial help that is wanted. A thousand times more frequently however it is not money but something else, more precious, that we must give. It may be loving sympathy. It may be the anguish of a life struggle we are called to watch. We can give no actual aid—the soul must fight its battle alone--but we can impart strength and help the individual to win the victory. Not a day passes in the commonest experiences of life in which other people do not stand before us with their needs. We must think continually of others.

I like to think of this world as a vineyard and each one of us a worker. None are responsible for all of God's vineyard but each one of us has his corner of it. "He looked that it should bring forth grapes, and it brought forth wild grapes." When the Master of the vineyard shall return and seek for the fruit, He will search those who have been put in charge of the vineyard and find out what each one has done. If He is disappointed in finding "wild grapes" he will be disappointed in you and me. It is easy to say, "I don't amount to anything in this vineyard. My little corner is of no importance." Each person's duty is entirely different from anyone else's and the Master expects each one of us to do his part. There are few people

whom God calls to do great things for Him. But the best thing most of us can do in this world is just to live out a real, simple, consecrated Christian life in our allotted place. Thus in our little measure we shall repeat the life of Christ Himself and do in our poor way a few of the beautiful things He would do if He were here Himself.

We not only owe service to our fellow men, but our responsibility to the Church is great. The Church is a living organism pulsating with life. It is this that suggests its comparison to the human body. The apostle Paul speaks of it as the Body of Christ; a body in which the individuals are members. The Church is a worshiping body. She glorifies in devotional life and trains her men to bow their hearts and heads before the King of Heaven. They forget rank and culture. It is a source of inspiration and power. It offers such opportunities for service. It is our responsibility then to take advantage of these opportunities and make our gifts count. It is our duty to stand fast by the faith of our Church and its doctrines and be members of which our Church will be truly proud. —L.

What God expects from us is summarized in the following lines:

You must live each day at your very best,
The work of the world is done by few.
God asks that a part be done by you.

Say oft of the years as they pass from sight:
This is life with its golden store;
I shall have it once, but it comes no more.

Have a purpose, and do with your utmost might
You will finish your work on the other side,
When you wake in His likeness, satisfied.

Musical Activities in 1928

C. K. Bender

"Music study exalts life" is a trite saying, albeit a true one, and I venture to say that every member of every chorus has felt that his chorus work during the past year has been highly profitable. One does not have to be on the campus long before he realizes that music occupies a large position in the activities of the students. Besides hearing melodious strains from the second floor in the Ad building he would see numerous signs on the bulletin board: "Men's Chorus 5:00"; "Ladies' Chorus 7:00", etc., practically every day.

Without a doubt, Goshen College choruses during the past year have enjoyed the most successful year of their existence both in the number and quality of programs rendered and in the enthusiastic manner with which they were received.

Within the first week of school the Men's Ladies', and A Capella choruses were organized for the year's work, with Tilman Smith president of the Men's and A Capella choruses, and Verna Graber president of the Ladies' chorus. After numerous tryouts new members were received. Over twenty men tried out for the Men's chorus, but only ten could be chosen. Competition for membership in the Ladies' chorus was also keen.

Faithful, consistent practice soon showed its results, although no complete programs were given until Christmas. A packed auditorium on the Tuesday night before vacation was a tribute to the name which the choruses had established for themselves last year. Nor were they disappointed. Perhaps the feature of this program was the singing of "Silent Night" in German.

Immediately after Christmas vacation the Men's chorus entered into a period of daily practice in preparation for the much-anticipated spring tour. With what eagerness we looked forward and how faithfully we sacrificed time! To understand such a feeling one must have experienced it. And how everyone envied the lucky fellows who made the trip.

At last March 28 arrived and the final program in Assembly Hall before we left. Another crowded room greeted the singers. And then who will soon forget the rousing send-off the rest of the students gave the boys as the huge Indiana Service bus drove through the arch on Thursday afternoon. In it were twenty fellows who were Goshen's representatives to her constituency for two weeks. So we knew that we must do our best and we did.

As a member of that organization I can say that I am proud to be one of them. Through two weeks of mud, rain, sleet, ice, snow, heat, and storm, and over 1800 miles, day in and day out the gang was always there and with a smile. During these two weeks thirty-two programs were given in churches, high schools, homes, factories, and wherever an opportunity was presented, and over 12,000 people were in the various audiences. Aside from the thousands of radio listeners who tuned in on WMBI, the largest audience was at Smithville, Ohio, where over 1,000 jammed their way into the church on Sunday evening.

The details of the various exciting, humorous, and just events of these two weeks would fill a book, and so if you want an interesting evening get one of the members, anyone, started, and then just listen. Suffice to say we arrived home two weeks later, tired and dusty, but happy and ready to do it all over again.

"Culture for Service" is our College motto and this applies to choruses also. So, every Sunday night was soon engaged by the various churches in the community who wanted the choruses to render an evening of sacred music. Never before have the choruses been in such demand. The Rock Run Church of the Brethren, the Christian church in Goshen, the Prairie Street Mennonite church in Elkhart, the Topeka Mennonite church, the Eighth Street Mennonite church, of Goshen, the M. B. C. church in Elkhart, and the Holdeman Mennonite church near Wakarusa on seven consecutive Sunday nights completed the series of programs given by the choruses. At these programs it has been estimated that about 3500 people attended. At the three college programs 2,000 packed Assembly Hall. At the several programs in various churches in the city during the year, at Vesper services, and at other occasions, the choruses sang to another 3,500, at least. Thus we have a grand total of 21,000 persons who have attended the 48 musical programs which all the choruses have rendered. Goshen College choruses of the future will have a reputation to live up to.

The following is the personnel of this year's choruses:

First Sopranos
Louella Eash Hostetler
Irene Slagel
Dorothy Smith
Lydia Hershberger
Katherine Gerig

Second Sopranos
Beulah Smith
Louella Yoder
Louella Hostetler
Adelia Hostetler
Esther Leininger
Naomi Camp
Fyrne Miller

First Altos
Verna Graber
Ardis Ebersole
Elmira Schertz
Esther Good
Mary Musselman
Alta Brenneman
Orpha Zimmerly
Adelia Hostetler

Second Altos
Lois Lapp
Elizabeth Graber
Ruth Heatwole
Dorcas Yoder
Elizabeth Burkholder

First Tenors
John Burkholder
Ora Keiser
Samuel Yoder
Floyd Martin
Edgar Frey

Second Tenors
Tilman Smith
Paul Horsch
George Smith
Donald Smucker
William Yeager

First Bass
Milton Smith
Howard Musselman
John Bender
Ellis Hostetler
Allen Ebersole
Marion Schertz

Second Basses
E. J. Camp
William Hallman
Orrin Smucker
Clarence Naffziger
C. K. Bender
Chauncey Smucker
Silas Smucker

These members have contributed no small part to the success of the choruses this year, but one man, Professor B. F. Hartzler, deserves the most credit as the one who devoted his untiring efforts and excellent ability as a director to making the choruses what they are.

As we look back over the year's work we realize how large a part music has played in our activities. Between four and five hours a week of practice for each member would be a low estimate of the time spent thus.

If we stop to imagine what Goshen College would be without musical activity, we realize what it means to us. But let us not rest on the oars long to look back, but press forward to still higher attainments in the musical world and spread the fame of Goshen College.

CAMPUS OPINION

Every spring student-interest begins to lag. This is manifest even in class work, but most of all, in outside activities such as society meetings, religious, and devotional meetings, Historical Society meetings, and Science Club meetings. Who is to blame for this? Is it just because students are too irresponsible and carefree? Or maybe they cannot be blamed for prefering a hike to the woods or a stroll by the race in preference to a dry discussion on electrons. Probably their spiritual life is deepened more by viewing nature once in a while than it is by continually having discussions and meetings on the subject. At any rate we should not have meetings with only half support. If they are worthy, they should have one hundred per cent support. If not, then they should not be called at all. Are there too many? Are they not made interesting enough? Or what is the matter? What's the solution?

Spring is here. It can be seen in the sunshine, scented in the air, felt in one's very being, and the news is warbled by the returning birds. These charming days draw strongly upon the spring-yielding nature of the student, and some are persuaded to overthrow the balance of everyday life and lie hypnotized under the charm. Consequently, the effect upon school work and extra-curricular activities is sometimes bad. Students are in part, I believee, justified in doing as they do. I do not say the care-free, irresponsible attitude should be encouraged, for college students are training for larger and more responsible fields of service and should overcome it.

The most plausible reason the student can use for this attitude is the continual hold that school life has upon him. Unlike the laborer outside of college walls, many times he spends his recreational hours in extra-curricular activities which keep him within the same walls where he continually labors. Yet extra activities, though numerous, fill a need that should not be neglected. Changing of environment, as open-air meetings, and encouraging activities that are appropriate for the season may, in part, solve the problem. —John A. Lehman.

In this question at least two strong factors must be considered: first, the number of extra-curricular activities; second, the programs as to quality and group interest.

Lack of interest may result in lack of activity and attendance, due to too many other demands for time. We could well afford to distribute more widely the executive work of our present organizations. Perhaps irresponsibility is in some cases simply failure to have responsibilities. We must continue to strive for interest in religious activities on the campus, chiefly through personal devotions and personal work. This particular phase is at once the simplest and most difficult. Genuine interest here is certain to beget much genuine interest elsewhere.

There are activities at Goshen College that are worthy of universal support and that should receive nearly one hundred per cent attendance at every meeting. Such are the Y. P. C. A., the literary societies, and the Athletic Association. Other societies such as the Audubon, and the Historical, and the Science Club, get then

support from special groups. It has been suggested recently that the latter type of society may eventually replace our present literary societies. Perhaps then we should have an oratorical society, a French club, a dietetics club, a Congressional club, and a dozen others. These might do work more eadvanced and specialized than the literary societies now do.

There are two serious objections to the suggested change. First, outside activities would be greatly increased; second, it would specialize extra-curricular interest in the same direction already followed in school work. Though your special interest be neither science, birds, nor history, could you possibly afford to neglect all these because you did not care to attend societies specializing in any of them? Though one may specialize in one subject, he ought not to be a slave to that field in his leisure. Lop-sidedness ought not be considered a mark of a real man or woman.

Can the literary societies give us more instructive programs? I thoroughly believe they can. There may be a lack of diversity in our programs. Those who render a program are probably too often chosen from a gifted few. Certainly too often the numbers lack either spontaneity or preparation, or even both. I have been guilty of each.

Now for a remedy. At the beginning of the year let each member of your group submit to your committee a specified number of performances he is willing to do well, such for instance as debate, short story, or the title for a discussion. Classify and arrange these into suitable programs at once. Encourage early and thorough preparation. This latter should result in matureness, and in the rejection beforehand of that boresome half of the speech.

Have you not often been bored by someone's regurgitation of what everyone has heard the preacher or the professor say? That same person might have given a vital and spontaneous message, either from his own experience, or from what through diligent effort he had made his own. Of course, even a good story may be marred by faulty telling. Is it told in terms of human interest, in terms of ordinary experience? The man with a message will get a hearing.

The plan is not a cure-all. But it does guarantee the interest of equal participation. It insures a measure of spontaneity in the performance. It provides time to prepare. It satisfies the demand for more instructive programs. It should provide for the religious meeting something of the warmth of a successful open meeting in which men speak those things they do know. Who would fail to listen to the story of a genuine conversion, or of a specific temptation overcome, or of the fruit of some special Bible studies?

We want more enlightening and more inspiring programs. We must locate our resources, and then with hard work, put them to use. —A. D. Bixler.

Spring Fever is among us. We can't deny that. Each one is affected—some more, some less. Usually those with the least to do have the most time to care for the disease. How good it feels to lounge under the shade trees or wander about the dam!

Let us hold on a few more days, then it will be all over. Let us strive through the heat and fever that we may not be of those who say, "I wish I would have——." Perhaps several months ago we let down on our corner of the load. Now it is hard to stand straight again when we are so greatly afflicted with things of the future.

You need that walk through the woods, that chat with a fellow student, or that game of tennis. You also need to relax and worship God. We may differ as to where we can most pleasingly worship the Creator. This remains true: the Father does not speak to us when we have our ears and eyes closed no matter where we may be standing.

I would say our organizations and societies are not too many, nor do they lack interest. The fault is with us. We try to gain from all, thereby missing nearly all. —Pearl Detweiler.

Just the other day the president of the Women's Athletic Association called a meeting to elect officers for the coming year. When the appointed time came about eight students reported out of the entire membership of one hundred. Before it was possible to have a meeting, the few faithful ones were obliged to leave in search of more members. Is this the right spirit we should have toward an organization of which we are members?

John Wesley said that if we go to church it is our duty to sing even though we don't just exactly feel like singing. By exercising a little mental discipline our attitude can be changed and before long we will want to sing. Just so should it be here. Even though the evening is beautiful and a walk around the race would be very pleasant, we should feel it to be our duty to attend any meeting of which we are a part.

Student sentiment goes a long way in solving problems. Instead of hearing students say in a questioning tone, "Are you going to the Mennonite Historical Society meeting this evening?" we could hear them say in an energetic voice, "Mary, are you ready to go to the Mennonite Historical Society meeting?" The meetings surely would be better attended. I believe such a sentiment could be created by the earnest efforts of the upper classmen and faculty members at the outset of the new school year. —Elizabeth Graber.

"The ways are green with the gladdening sheen
Of the young year's fairest daughter.
O, the shadows that fleet o'er the springing wheat!
O, the magic of running water!"

These lines from a Victorian poem express in a measure the mighty lure and urge of spring, and we would be queerly made if we did not find our hearts responding to this call.

Then comes the question—are we justified in sacrificing meetings and gatherings for the purpose of being out with nature at this season? My solution to the problem of poor attendance at our meetings would be this: why not combine the two, nature and programs, as much as possible? Let us have our various literaries and devotional meetings out in the open. The programs should be made short and interesting with plenty of music and perhaps a special feature, and afterwards, everyone should have a good social time.

If is a task to sit in a hot, stuffy room on an ideal spring day or evening and listen to a long, dry program. Why not go to the woods—"the trees were God's first temples"—and there among the marvelous beauties of God's handiwork, we will receive double enjoyment and inspiration from our gatherings.

—Ruth S. Heatwole.

MENNONITE HISTORICAL SOCIETY NOTES

H. S. Bender

Because of conflicts the meeting of the Society which had been called for May 18 was postponed. The address by Dr. Correll on "Mennonites in Economic History" was given in chapel on Thursday morning, May 24. In an interesting and thorough manner Dr. Correll first pointed out some of the outstanding economic contributions of the Mennonites in various lands, and then discussed the economic and social conditions of the time in which Anabaptism arose.

The annual business meeting was held on Monday, May 28. At this meeting several important changes were made in the constitution and some advanced steps in publication were taken. In view of the more important work which the Society is about to take up it was decided to alter the constitution so as to provide for a Board of Directors of 12, each serving for a term of three years. This Board of Directors is to have charge of the work of the Society. The following were elected directors: Noah Oyer, Silas Hertzler, C. L. Graber (1929); E. F. Martin, H. S. Bender, G. F. Hershberger (1930); S. C. Yoder, E. H. Correll, John Umble (1931). It was decided that three directors must be chosen from the student body. The following were elected: C. K. Bender (1929), Ruth V. Yoder (1930), and A. D. Bixler (1931). The Board of Directors later met and elected the following officers: president, H. S. Bender; vice president, Ruth V. Yoder; secretary, Silas Hertzler; treasurer, A. D. Bixler; librarian, E. H. Correll. The Executive Committee was elected as follows: H. S. Bender, C. L. Graber, Silas Hertzler, G. F. Hershberger, E. H. Correll.

At the annual business meeting it was decided to establish a series of publications to be called *Studies in Anabaptist and Mennonite History*. The board of editors chosen for the series is H. S. Bender, E. H. Correll, Silas Hertzler, and Edward Yoder. The first publication is to be H. S. Bender's "Two Centuries of American Mennonite Literature". Two other publications were authorized, but detailed announcement will be made later when definite arrangments have been made.

A resolution regarding the library was adopted. It reads as follows: "Resolved, that all books purchased by the Historical Society are the property of Goshen College, and are to be kept in a separate collection, the Mennonite Historical Library." The treasurer's report showed receipts for the year to date of almost $100, although the books had not yet been closed. Nearly all of this was spent for books.

During recent months a considerable amount of valuable material was given for the Mennonite Historical Library. The president of the Society secured a number of valuabel pamphlets, booklets and letters from friends in the vicinity of West Liberty, especially from the effects of the late David Plank. J. J. Warye of West Liberty kindly supplied the Society with all of the Amish Conference reports which had been lacking and thus completed the set in the library. Numerous other friends in this community also made valuable contributions. At Walnut Creek some valuable material was secured from effects of the late Fred Mast, bishop in that section. Through President Yoder, a number of rare meeting calendars was given by Eli Good and Osiah Cressman of Waterloo County, Ontario. L. J.

Burkholder of Markham, Ontario, has also given a number of calendars and been assisting in others in the collection of material.

Other valuable donations were made by E. S. Hallman; the Rundschau Publishing House, Winnipeg, Manitoba; Bethel Publishing Company, Elkhart, Indiana, through J. N. Pannebecker. A copy of the latest Mennonite History to be published, a small volume in Hindi by Missionary Geo. J. Lapp, was also received from Mr. Lapp.

Arrangements have been made to move the Historical Library to the first floor of the main building and house it in Room 14. This will not only give additional space for the growing library but will make the collection much more accessible. It will in effect provide a historical seminar in Mennonite History.

Durng the summer the president of the Society expects to be engaged in historical research in Ontario and eastern Pennsylvania and plans to collect further material for the library. Gifts of books, pamphlets, documents, letters, etc., will be gladly received for the building up of the collection.

(*Continued from Page* 4)

Since Goshen College has done so much for us, we, the Class of 1928, as a token of respect, want to give something in return to show in a small way our appreciation for service rendered.

Gifts may be many and varied; they may be large or small. The greatest gift we can give our Alma Mater is to live true to the spirit of the institution. We can give our moral support, and sympathy, and I know that every member of this class will support the College in this.

It is impossible to give expression of our gratitude in a formal way by anything so intangible as a serviceable life on this occasion. It is our purpose, however, to give a tangible expression of our gratitude, though it be small in comparison to what we received. Our ability along this line is limited and we feel that our gift will be very small when we consider our indebtedness. But we want to give something that will be of service to our Alma Mater, so that the coming generations of students may see and feel that the Class of 1928 really loved Goshen College and were grateful for what she had done for us.

Mr. President, it is with great pleasure that, in the name of the Class of 1928, I present to Goshen College a Seth Thomas, 60 beat Master clock with six secondary clocks, one of which will be found on each floor of the Administration and Science buildings, and one gong in each building regulated automatically by the clock for the daily program.

It is our hope that the system will render many years of valuable service even as our Alma Mater has for years been a beacon light to thousands in the struggle for an education. Long may the Class of '28 be remembered, not merely as the giver of this gift, but as loyal students to Goshen College, and the cause of education in the Mennonite Church.

OUR LITERARY SOCIETIES

VESPERIAN

At a regular meeting, held on May 7, the following program on the American Indian was given. Dorothy Shoots discussed the American Indian vs. the early settlers. "Indian Legends" by Ruth V. Yoder and "Reservation Life" by Pauline Herr constituted the remainder of the program.

An original program was given May 14. Original stories were read by Kate Gerig and Mary Musselman and a characterization was given by Icie Steiner. The Ukulele Trio furnished some excellent numbers. They proved to be talented Hawaiian musicians. At this meeting a nominating committee was appointed by the president. Plans were also made for the Vesperian reunion to be held on Tuesday, June 5.

We recall, at the close of the school year, the many instructive and entertaining programs given. We truly feel that the time and effort spent has not been useless and we look forward to the meetings of next year with pleasure.

ADELPHIAN

Our program on April 30 was of an impromptu nature. Each number was required to answer the roll call by giving a joke. The question for debate was one that has been in high public favor for decades; viz., "Resolved: That the Pen is Mightier than the Sword." The affirmative was upheld by Raymond Yoder and Forrest Kanagy, while William Diephius and Earl Byler defended the negative. Tilman Smith, our critic judge, after due consideration, declared the debate to be a tie.

Our next two programs were in a more serious vein. On May 7 our topic was "A Discussion of Noble Men". Allen Ebersole gave us an impromptu speech on Henry Ford, Mark Smucker spoke to us of Dr. Ambrose Swasey, and Warren Long told us of the activities of Sir William Ramsey.

Next week we had "Art" as our subject. The first topic was an impromptu discussion of "My Opinion of Art", by Ralph Myers. Next, Raymond Yoder talked on "Appreciation of Art", after which William Diephius gave us a sketch of the life of Tony Sarg. Then Merril Ivens recited several poems that he considered works of literary art. Two songs by a quartet, arranged by Ellis Hostetler, concluded our program.

AURORA

At our first meeting in May, two members of the Faculty, formerly Auroras, entertained us. Professor Jonathan Yoder discussed "The Relation of Mathematics to Physics", and Professor Umble, "The Family in Eighteenth Century Literature".

On May 14, an odd experiment was tried in the way of preparation for a program. Each person to be on the program was notified only two periods before the program. The result was the expression of personal opinions on: "College Men's Books" by William Hallman, "College Men's Magazines" by C. K. Bender, "College Men's Sports" by Abe Hallman, and "College Men's Ideals" by Loren King. This was followed by a humorous impromptu quartet arranged by John Burkholder.

May 21 heralded the appearance of this year's issue of the "Aurora Advocate" consisting of an original story by John Bender, "John Keele's Decision", a paper on some research work done by Henry Bohn entitled "The Power of Motion in Plants", an editorial by H. Y. Musselman, editor-in-chief, and other contributions by William Yeager and Titus Weaver.

The Aurora society feels that great benefits have been derived from this year's work and looks forward with a great deal of anticipation to the coming reunion and another year of work.

AVON

A program, strictly Avon in subject matter, was given on May 7. Irene Zook spoke on our motto, "Esse Quam Videre", and Gladys Honderich on "What the Avon Society Means to Me". There has been some agitation among us recently to have our society colors changed, so the subject for debate, "Resolved: That the Avon society change their colors", was a timely one. Katie Smucker spoke on the affirmative and Mary Yoder on the negative. The negative won the decision of the judge.

On May 14 we had a state program. Interesting features from the various states represented were discussed as follows: Ohio Caverns, Ohio, by Dorcas Yoder; Niagara Falls, Canada, by Mary Fretz; Starved Rock, Illinois, by Elmira Schertz; Keokuk Dam, Iowa, by Alice Aeby; The Little Brown Church, Iowa, by Barbara Hershberger. The Iowa, Illinois, and Ohio state songs were sung by their various representatives.

May 21 was an ideal day for an outing and the Avons took advantage of the spring weather by entertaining the Vesperians near the dam. A short program, class baseball games, eats, and boating furnished the evening's entertainment.

The year's literary work will close with an Avon reunion on June 5. All the former Avons are invited to be present for a short program and social hour.

HOMERIAN

Br-r-r! A study of animals—ferocious and otherwise—was the nature of the program on April 30. The size and description of the African jungles was given by Francis Christophel, "Life of the Elephant" by Ivan Martin, "Animal Sense" by G. F. Price, "Jack-Rabbits" by Homer Hershberger, and "The Value of Animals to Humanity" by John Hartzler. After these subjects were discussed, our Adelphian guest, Russel Kauffman, told us about the Indian jungles. We were intensely interested in the escapades that several missionaries had with such pet animals as tigers, cobras, etc.

On the first Monday in May we were favored by a newspaper program—the second edition of the "Homerian Times". With Freda Hertzler as editor, the following departments were presented: news items, short story, sick list, editorials, bed-time story, athletics, "for all the family", and advertisements.

A program in honor of our mothers was given on May 14. After the roll call which was answered by an original verse about mother, "Mother's Day" was discussed by Homer Hershberger. The remaining selections were: vocal solo, "Mother", by Irene Slagel; reading, La Verne Yoder; piano duet, Hilda Byler and Helen Long; selection of poems, Anna Weaver; and a vocal duet, by Bertha Nohejl and Helen Long. Impromptus were then given.

COLLEGE NEWS

Visitors poured in from all sections of the country for the commencement week activities, which began Friday evening, June 1, with the Academy Senior Class program. Saturday evening the choruses of the College presented their final combined program. Sunday morning R. R. Smucker delivered the sermon. In the afternoon, Ernest E. Miller and William G. Lauver were speakers at a special missionary program. President S. C. Yoder delivered the baccalaureate sermon in the evening. Monday evening the College Seniors held their class day exercises. The Men's Chorus present their final program of the season Tuesday afternoon at two o'clock. The annual alumni reunion and banquet is to be held Tuesday evening at six o'clock. Wednesday morning at ten o'clock, the final chapel and devotional service is to be held, followed at one o'clock by the annual College Luncheon. The activities of the week are to come to a fitting climax Wednesday evening, when Dr. A. T. Robertson, of Louisville, Kentucky, is to deliver the address for the commencement exercises, at which 21 College Seniors receive the A. B. degree, and ten students graduate from the Academy.

The student body extends deepest sympathy to two of its members during the commencement season — Fyrne Miller, whose mother was instantly killed and sister seeriously injured in an automobile accident near Smithville, Ohio, May 31; and Fern Headings, whose father died early on the morning of the same day, at his home in West Liberty, Ohion after a lingering illness.

Professor Witmer's classes enjoyed an instructive and interesting field trip to Pokagon State Park, May 26. They traveled by special bus. Specimens of rare flowers and even a *really true* rattlesnake were found.

The Kulp Hall girls were pleasantly entertained Tuesday evening in the reception room by Misses Burkholder and Yoder. Refreshments were served and many beautiful scenes were described by word pictures, in a special contest.

Ada Burkhart entertained the Misses Wyse, Witmer, Wenger, and Fretz at the nurses' home Saturday evening, May 19.

Katie Smucker, Martha Yoder, and Nora Blough went to Maple Ridge church, Sunday, May 28, to hear Rev. Ralph Holdeman, college Sophomore, preach. Rev. Holdeman was recently ordained minister in the Evangenical Church.

Orpha Zimmerly, Ruth Schrock, Elizabeth Burkholder, Katherine Gerig, Velma and Icie Steiner, Katie Smucker, and Frances Loucks were entertained at the homes of Topeka friends May 30.

Miss Burkholder and her mother, Esther Leininger, Martha and Ruth V. Yoder, and John Burkholder were dinner guests in the new home of Mr. and Mrs. E. F. Martin, May 28.

Pauline Herr, Katie Smucker, Blanche Brenneman, and Hazel Stauffer took dinner in Elkhart with Mr. and Mrs. Cleo Mann, Sunday, May 27.

Edna Gingerich and Esther Brenneman were dinner guests of Sylvia Hostetler, May 28.

Amos Hostetler, of Milwaukee, Wisconsin, stopped here Saturday, May 27, and took his sister, Louella, along to their home in West Liberty, Ohio, for the week-end.

The fifth annual convention of the Mennonite literary societies of Northern Indiana was held at the College, Saturday, May 19. Good programs were presented both afternoon and evening. Six hundred young people attended the evening session. The Y. P. C. A. social committee furnished a social hour, in the afternoon, after which dinner was served by the visitors.

Lydia Hershberger, Eliza and Hettie Brenneman, Nola Leinbach, Barbara Hershberger, Mary Witmer, and Irene Slagel were dinner guests at the home of Ira Johns, Sunday, May 28.

Ruth Heatwole and Alta Brenneman were dinner guests of Rachel Weaver, May 28.

Velma Hershberger and Esther Good accompanied Mr. and Mrs. Frank Raber to the mission school which they conduct near Goshen, Sunday, May 27. They were also dinner guests in their home.

Twenty-five students and Faculty members attended the Mission Board meetings at Walnut Creek, Ohio, over the first week-end in May.

Miss Freda Sprunger, returned missionary nurse from China, visited Miss Mary Wenger and Mrs. Silas Hertzler May 28. The three took their nurses' training at Bethel College, in Newton, Kansas.

Dr. E. H. Correll attended the reception of the German-Irish "Bremen" flyers in Chicago over May 13. He reported that the reception was surpassed only by that given Lindbergh last year. This statement was confused in the report carried in the Goshen News-Times.

Edna and Cleo Cook, and Lois and Ada Lapp were dinner guests in the home of Mr. and Mrs. Ben Ebersole of Elkhart, May 28.

All the West Liberty students were entertained in the Ben Kauffman home, May 28.

Opal Weimer and Gerald Young, of Manchester College, were week-end visitors here May 13.

The Faculty held a social in Science Hall, May 11. Members of Miss Witmer's home economics classes planned, prepared, and served the meal.

Kulp Hall girls serenaded the men of East Hall, and the Stalter and Brunk houses at 10 p. m., May 22.

Scene: Goshen Printery—Paul Horsch taking a proof and using a mallet with his left hand.

Pressman—"Are you a southpaw Paul?"

Paul—"No I'm a Junior."

ATHLETICS

Tuesday afternoon, May 15, the Aurora and Adelphian baseball teams met for the first time this year. Both teams were determined to win and a real fight was expected. The Auroras were first at bat, but failed to score during the first inning. When the Adelphians came to bat they succeeded in scoring one run. This had lasted until the second verse, when the Auroras bunched several hits and scored a run. It was later in the game that the Adelphians again scored, and when the Aurora team went to bat in the fifth inning the score stood 2-1 in favor of the Adelphians. A real fight was now in store. In spite of the efforts of the Adelphian team and its rooters, the Auroras succeeded in tying the score. The Adelphian team was unable to score in the final inning and the score stood 2-2 at the end of the game.

Although neither team could claim the victory, both will be the more determined to carry away the long end of the score when the next game is played.

On Saturday, May 19, the College played a game of indoor baseball with a combined team made up of the Northern Indiana Literary Societies which were holding their annual convention at this place. The teams were made up of five men and five women each. With a large crowd of spectators and rooters the game began and was in nobody's hands until the last man was out. The score at the end of the game was 8-9 with the College on the short end. This kind of a game puts real life and pep into the students and we are all looking forward to the time when another game like this one may come.

The Sophomore and Freshman women met on Tuesday afternoon, May 21, for a game of indoor baseball. The game was hard fought and interesting, although the score was rather one-sided. The Sophomores continually batted the ball to the outfield and succeeded in piling up 25 runs while the Freshmen were forced to be satisfied with six.

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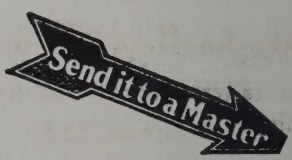

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